The LUTHERAN

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HOSPITAL VISIT

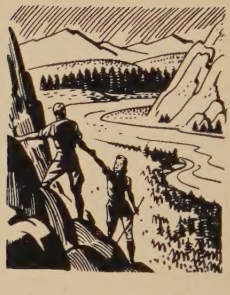
Seminary president ministers at Air Force base

38, No. 22

FEBRUARY 29, 1956

CENTS

Temptation



THE PICTURE ON THE COVER of the magazine section of the Sunday paper looked enticing. Two mountain climbers were viewing the valley below them. The scene was invigorating and tempting to a tired Sunday school teacher. The caption under the picture read, "For Betty and Buff Edwards there was only one way to spend Sundays."

"Only one way to spend Sundays!" I thought of the many times I had tried to enlist Sunday school teachers. "Count us out—we spend our Sundays on the water." Or, "I'd like to teach, but Sundays come after a late Saturday night." Or, "That's the only morning I have to sleep."

I glanced back at the mountain climbers. Only one way to spend Sundays! I'd like to try—but then the phone rang. was Lynn's mother.

"I just had to call to thank you what you are doing for Lynn. She cor home from Sunday school bubbling o with what goes on. We're so grateful."

LYNN HAD BEEN a difficult child work with. And there was Ronnie, getting used to sitting still for a sh story. And Joyce who wanted to g all her books to the Children's Hospi What was I thinking about? No mo tain climbing could substitute for t Sunday school class!

I flipped over the cover picture. for me, I knew there was only one to spend Sundays.

—ELEANOR ZIMMERMA

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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COVER PICTURE. During preaching mission he conducted at McClellan Air Force Base, California, Dr. Charles B. Foelsch, president of the ULCA Pacific Seminary, paid pastoral visits to a number of hospital patients. Here he reads from devotional booklet to Lt. John Mumma.

THE CHURCH IN THE NEWS

Lenten observances widen

"One flock, one shepherd" was the theme that united millions of Christians on Lent's first Friday as World Day of Prayer observances were widely held. Not only in churches, but in prisons, migrant labor camps, and factories special services were reported held.

At four plants of the General Electric Company—Burlington, Vermont; Bridgeport, Conn.; Lynn and West Lynn, Mass.—weekly Roman Catholic and Protestant services will be held throughout Lent, company officials announced. Roman Catholic mass will be said at the plants each Wednesday at noon, and a Protestant service will be conducted each Thursday noon. All employees will be permitted to attend the service of their choice.

The arrangements should "bring blessings to all employees as well as to the company itself," said Bishop Edward F. Ryan of Burlington.

Religious emphasis week cancelled

There'll be no religious emphasis week on the campus of the University of Mississippi this year. The sponsoring group called off the observance after a bitter dispute over one of the speakers, a member of the National Association for the Advancement of Colored People.

The Rev. Alvin Kershaw, an Episcopal rector from Oxford, Ohio, who gained national repute last fall through a display of his knowledge of jazz music on television's *$64,000 Question* program, said he would publicly discuss the segregation issue if it were raised during the week. University officials thereupon retracted their invitation to the Ohio clergyman and a half-dozen other scheduled speakers withdrew in protest against the excl sion of "anyone whose views might controversial."

Plans were then made to hold the c servance with local clergy participatir but the latter group recommended th the event be dropped, saying, "We fe the excitement engendered throughc this controversy would make it diffic to maintain an atmosphere in which re religious values could be given prop consideration." College officials su stituted a daily 30-minute period meditation and prayer.

Curb on charity frauds urged

Following disclosures that char racketeers still mulcted New Yorkers millions of dollars annually, the state l islature last week considered a bill plug loopholes in present laws cover fund raisers.

Key measure in the new propos would create a charities registrati board, said State Senator Frank S. M Cullough. The board would have a thority to clamp down promptly on a fund-raising organization found guilty dishonest methods. At present, su groups can operate for 18 months bef their records are officially examined.

Deserving charities stood to gain by measure soon to be considered by U.S. Congress. High-bracket taxpay whose charitable contributions plus ta had equaled 90 per cent of their inco over a period of years would be permit unlimited charitable deductions under measure. While relatively few taxpay would qualify under the bill, congre men said they expected a number multi-million-dollar gifts to be made soon as the legislation is enacted.

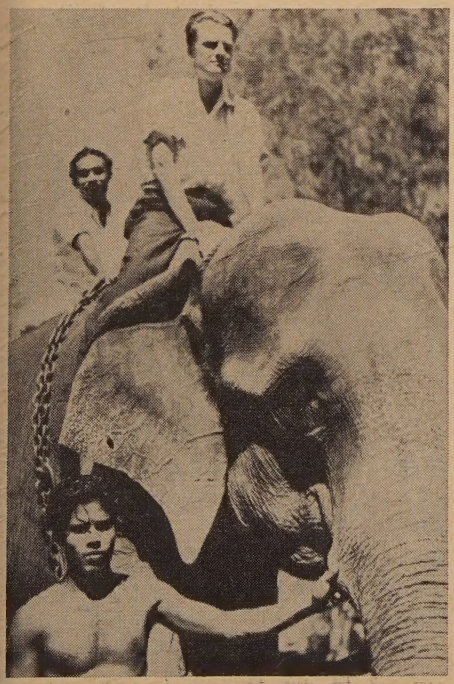
There are Lutherans in Russia

Contact has been established through the Lutheran World Federation with Lutheran groups behind the iron and bamboo curtains, LWF Executive Secretary Carl E. Lund-Quist reported at a dinner held in connection with the National Lutheran Council meeting at Minneapolis early this month.

The federation has been able "to give Christian greetings and in some cases brotherly aid" to Lutheran leaders in Russia, China and Romania, Dr. Lund-Quist revealed. "Many faithful Christians within the Lutheran family are still being persecuted for their faith," he said, but added that the LWF will make every effort to help them remain faithful.

Returning German war prisoners reported last week that an evangelical Lutheran church still exists in Russia, although it was officially outlawed by the Communists 19 years ago. Lutherans meet in private rooms and cellars for services and prayers, the former prisoners said.

Before the Communist revolution in 1918 a million-member Lutheran church existed in Russia, with 198 pastors. The Lutheran church is still reported active in the former Baltic countries of Latvia and Estonia, which were largely Lutheran.



NEW MOUNT FOR BILLY GRAHAM

Elephant ride provides diversion during American evangelist's India campaign. Crowds of more than 30,000 attended the meetings at Manila and Hong Kong.

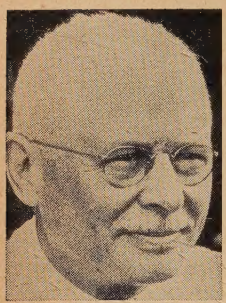
Red leader accuses churchmen

Last week a group of leaders of the Evangelical Church in Germany requested a meeting with East German government officials in the hope of ironing out some differences between the Red regime and the church. When the churchmen, including Bishops Moritz Mitzenheim of Thuringia and Friedrich Krummacher of Pomerania, filed into the office of East German Interior Minister Karl Maron, they had little opportunity to speak, were compelled instead to listen to a violent attack upon the church.

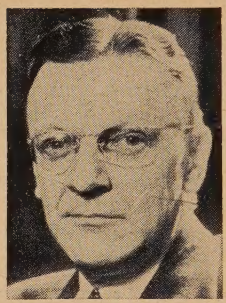
Church institutions were being used for "anti-peace plans of aggressive NATO politicians," said Minister Maron. Church gatherings were used to agitate against the East German government and foster co-operation with "diversionist" West German agencies, he claimed.

Even the church's opposition to atheism came under fire from the Interior Minister. "It is time the church became more moderate," he declared.

The East German government guarantees full religious freedom, the Red official said, but this does not include the right to interfere in political, economic and school matters.



Mr. Anderson



Dr. Barnes

Dr. Blake

Dr. Fry

In addition to the eight pictured above, the Rev. D. Ward Nichols, bishop of the African Methodist Episcopal Church, and Donald C. Bolles, director of public relations for the National Council of Churches, will make the trip. The deputation, sponsored by the NCCC, will leave for Moscow on March 9. A return visit from Russian churchmen is expected in June.

Those pictured are:

PAUL B. ANDERSON, *YMCA executive who speaks Russian*

DR. ROSWELL P. BARNES, *NCCC associate general secretary*

DR. EUGENE CARSON BLAKE, *NCCC president and head of Presbyterian Church of U.S.A.*

DR. FRANKLIN CLARK FRY, *president of United Lutheran Church*

DR. HERBERT GEZORK, *president of Andover Newton Theological Seminary*

MR. CHARLES C. PARLIN, *New York lawyer and leading Methodist churchman*

DR. HENRY KNOX SHERRILL, *presiding bishop of Episcopal Church*

DR. WALTER W. VAN KIRK, *director of NCCC's Dept. of International Affairs*

Purpose of the American churchmen's visit, arranged after negotiation with leaders of the Russian Orthodox Church, is to exchange views respecting the life and work of the churches in the two countries, including efforts of th churches to achieve a just and durab peace. The visit will be for a period about ten days.

Nuns' teaching upheld in Kentucky

Garbed Roman Catholic nuns ma teach in Kentucky's public schools, th Kentucky Court of Appeals ruled in 6-1 decision on Feb. 10. The state highest tribunal also affirmed that scho boards may rent buildings from the R man Catholic Church to conduct publ schools.

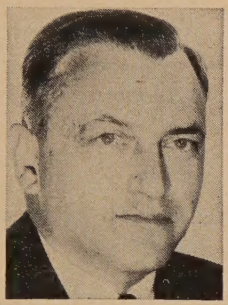
The decision, which upheld a 1954 ci cuit court ruling, said that "no provisio of federal or state constitutions are vi lated by sisters teaching while weari religious garb, or emblems."

Lone dissenting opinion came fro Judge Astor Hogg who said that "siste when in the school rooms" should "e change their religious raiment and i signia for dress or garment that is wit out distinctive suggestion and which do not itself proclaim sectarianism."

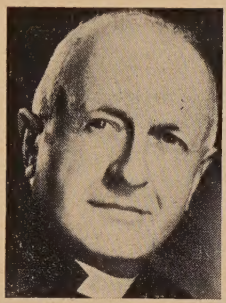
More than 80 nuns teach in publ schools in six Kentucky counties, t original suit had charged, with more th 40 of them teaching in Marion Count The Marion County school board tw years ago closed Bradfordville Hi School, directed its 77 pupils to atte

WHO WILL VISIT RUSSIA NEXT MONTH

Dr. Gezork



Mr. Parlin



Dr. Sherrill

Dr. Van Kirk

St. Charles High School where almost all faculty members are nuns. Parents' protests led to the court action. After keeping their children out of school for a year, Bradfordville parents last fall established a private high school in their community.

New attempt to block medical school

A second suit seeking to prevent establishment of a Roman Catholic medical and dental college in Jersey City's medical center, built in the 30s at a cost to the public of $41 million, was filed last week in New Jersey's superior court. An earlier action had been dismissed.

Plaintiff in the new effort is the recently formed Jersey City Association for Separation of Church and State. The suit contends that operation of the medical center by a Roman Catholic group would result in imposition of Catholic dogma on patients and that the medical school would be subject to Roman Catholic restrictions which bar certain practices "generally accepted" by modern medicine.

Jersey City Attorney Francis X. Hayes said the city would move to have the suit thrown out on the grounds that it is "based on a premature assumption." After operating the 17-story hospital at heavy losses for two decades, the city in 1954 leased it to Seton Hall University for $275,000 annual rental. New Jersey voters turned down a proposal for a state medical college after Roman Catholic authorities announced their intention of establishing one in the Jersey City building. It is scheduled to open in September. New Jersey now has no medical or dental college.

French prelates fear loss of school aid

French Roman Catholic bishops last week expressed "concern" and "anxiety" over two bills introduced in parliament to withdraw all direct and indirect government aid and financial benefits from private schools. The bills would also prohibit official government participation in religious rites and ceremonies, mentioning especially "the Roman Catholic cult."

Top Socialist leaders, including Premier Guy Mollet, are among the sponsors of one bill. Communist deputies are sponsoring an identical but separate measure. Because of the make-up of the new parliament, the bills are believed to have a good chance of passing.

The measures "threaten to divide Frenchmen deeply," the bishops said, and are "the development of a campaign undertaken by certain groups" against

the Roman Catholic Church. If the measures should pass, a leader of the Roman Catholic Popular Republican Movement warned, it will "set on fire a veritable civil war in a great many departments of the country." A similar attempt to withdraw state funds from parochial schools resulted in some rioting in 1947.

Adoption ruling disputed

Ten-year-old Judith Pearson was the pawn in a Massachusetts court move which approved her adoption by a Protestant aunt, Mrs. Esther Smith Ballam of Boston. Judith's stepmother, Mrs. Muriel Doheney Pearson, a Roman Catholic, declared she would fight the ruling "with everything I have." She offered to bring the child up as a Protestant if religious training was the reason for the court's action.

The child's parents are both dead. Her father, a Protestant, married Mrs. Pearson in a Roman Catholic ceremony in 1954, but died a year later.

The case accented a bill currently debated in the Massachusetts legislature to repeal the requirement that adoption of a child must be by persons of the same religious faith "whenever practicable." Roman Catholic spokesmen opposed the repeal as "unnecessary" and opening the way to "unscrupulous exploitation" of children. Jewish and Protestant groups approved the move. So did a Roman Catholic judge, Edward F. Morley. "I don't see how people in the name of religion can take a child out of a home where it is loved and cared for . . . as I read the Gospels of Christ, I am unable to find where any such harsh doctrine is anywhere contained therein," Judge Morley said.

Mission nets 8,000 new members

The five-day evangelism mission conducted Feb. 5-9 by nearly 200 Lutheran congregations in Minneapolis and St. Paul resulted in 8,238 unchurched persons entering the church, the Rev. William E Berg, Augustana evangelism executive who directed the campaign, announced. Result was approximately one person gained by each visitor and one commitment out of every four persons visited.

Evening services in the participating congregations—which included ULCA other National Lutheran Council and Missouri Synod churches—were attended by 108,876 persons. The mission was the biggest such joint endeavor undertaken to date.

Seminary closing stirs protest

German sources said last week that the recent closing of the Protestant Union Theological Seminary in Madrid by the Spanish police was a sign of the growing concern of the Roman Catholic hierarchy over the spread of Protestantism in Spain. It was also an indication of the Franco government's displeasure about the link between Spanish Protestants and world Protestantism maintained by the Spanish Evangelical Church's affiliation with the World Council of Churches, according to *Evangelische Pressedienst.*

Police acting under Interior Minister orders expelled students from the dormitory and locked the seminary building on Jan. 23. Protestant leaders were not allowed to see the orders under which the action was taken, but police officials said the seminary was operating "without authorization." The seminary had been in existence since 1883, had been located in Madrid since 1928. There had been no previous government action against it in its 73 years, although it closed for a time during the Spanish Civil War.

Executive Committee of the World Council protested the closing, calling it

DISTINGUISHED USHER

U.S. Secretary of State John Foster Dulles, elder of New York's Brick Presbyterian Church, greets Dr. Paul Austin Wolfe, pastor, after aiding at service.

"most serious infringement of religious liberty which at the very time of Spain's entrance into the United Nations contradicts the Universal Declaration of Human Rights and the principle of respect for the rights of religious minorities."

The seminary was supported by the Evangelical and Reformed Episcopal churches, representing most of the 30,000 Protestants who constitute about one per cent of Spain's population.

Education leads to commitment

Sudden emotional crises such as "conversion experiences" produce less than seven per cent of the committed Christians, a psychologist told 1,500 delegates at the annual meeting of the NCCC's Division of Christian Education at Cincinnati last week. Most people respond to Christian experiences which come in a more gradual manner, said Dr. Jesse H. Ziegler of Bethany Biblical Seminary, Chicago.

Most active church people have a religious life that has "flowed like a stream, striking no particular obstructions or cataracts, but gradually enlarging and growing," he said.

Sees no danger in new scrolls

Claims that Christian scholars fear that the Dead Sea Scrolls may weaken the foundations of Christian faith are completely unfounded, Dr. Carl H. Kraeling, director of the University of Chicago's Oriental Institute and ULCA member, told the educators at Cincinnati.

The scrolls are important because they give "a clearer conception of the Old Testament text and a clearer picture of the total situation in which the Gospel was born," Dr. Kraeling said. They "amplify current knowledge of Jewish piety, religious thought and observance in Palestine" and increase an understanding of the beginnings of Christianity.

Both Jesus and John the Baptist may have had some contact with or knowledge of the Essene sect, Dr. Kraeling said, but scholars are sure that Jesus was "not just another Essene and that Christianity is not just a variant of the Essene movement" as some writers have speculated.

And so forth

Four governors of U.S. states are Lutherans, according to a recent Minneapolis *Star* survey. They are Gov. Edwin C. Johnson of Colorado, Orville L. Freeman of Minnesota, C. Norman Brunsdale of North Dakota, and George M. Leader of Pennsylvania. Thirteen governors list their affiliation as Methodist, 10 as Episcopal, but only three are Roman Catholics.

WASHINGTON

Investigating the Senate

FRANCIS CASE of South Dakota needed between $10,000 and $15,000 to pay expenses of his campaign for re-election to the U.S. Senate this fall. Some friends might provide as much as $100 apiece, he hoped.

Receiving 25 hundred-dollar bills from a man he didn't know, John M. Neff of Lexington, Nebraska, seemed like a lucky break. But when Senator Case learned that Mr. Neff was interested in how he was going to vote on the Fulbright-Harris gas bill, he refused the money and told the Senate what had happened.

THE QUESTION now before the Senate is how thoroughly it will investigate the operations of the oil company lobby that pressured the gas bill through to a 53 to 38 vote victory on Feb. 6. President Eisenhower spoke on behalf of the conscience of the American people when he vetoed the gas bill on Feb. 17. Some of the lobbying, he said, was "so much in defiance of acceptable standards of propriety as to risk creating doubt among the American people concerning the integrity of governmental processes."

To put the gas bill through the Senate, oil companies had set up the most vigorous lobby that has operated in Washington in 20 years. The Case contribution from Mr. Neff (a lobbyist for the Superior Oil Company) was the crudest incident in the campaign to come to light. It brought into the open the question of big expenditures by an industry to pressure the Congress to enact legislation which would improve the industry's profits at the expense of the public.

Most Senators and Representatives are in need of generous contributions for their 1956 campaigns. They aren't eager for a candid investigation, as they be making campaign plans, of how big dustries and labor unions co-operate w them in paying their bills.

COMPARED WITH Senator Case's m est $15,000 campaign budget, a Sena in a densely populated state may need million to pay for radio and TV ti posters, newspaper advertising, rall Some contributors to campaign funds people who have special interests wh can be promoted by people in office.

Oil industry millionaires have b conspicuous in recent years in befrie ing candidates for public office. It been profitable. For one thing, oil c panies get a tax saving of about $ million a year through the "deplet allowance" provision in the tax bill.

Natural gas, a by-product of oil-w operation, is becoming a very big b ness since pipe lines have been b which carry Texas gas, for instance, 35 states and to Canada and Mexi Opponents of the gas bill said enactm of the bill by Congress this month wo have increased the retail price of to consumers by $600 million a year.

Buying of votes when a bill is pend before Congress is too crude to be c tomary. It's more polite to make a g erous contribution to campaign expe funds, and candidates don't forget. S ator Albert Gore, not up for re-elect this year, is chairman of a Senate c mittee scheduled to investigate the c paign-contribution question. Impro ment of the Lobbying Act, passed in 19 may result from the study.

Senators are not likely to be enthus tic about investigating themselves. L don B. Johnson, Democratic leader the Senate, and William F. Knowla Republican leader, are both from producing states—Texas and Coliforn

—G. E.

Miracle of reconstruction

MY FIRST WEEK IN GERMANY is hardly a sound basis for drawing conclusions. One impression, however, is unmistakable: something remarkable is happening in West Germany. The Germans themselves call it *das Wunder*—the miracle.

The scars of the war and the occupation—and they were many and deep—have been largely healed in the process of reconstruction. Out of the ruins of bombed-out cities has grown a new Germany. Modern office buildings replace jagged walls. Schools, factories, homes, rising out of rubble, have given the German people a new confidence in the future.

Germans are well aware of the part which the United States has played in this. The impetus toward recovery provided by the Marshall Plan, the leadership assumed by the U.S. in bringing Germany back into the family of nations, have left their mark on German-American relations. Expressions of gratitude are embarrassingly frequent and profuse.

Actually, the German people themselves have provided the essential elements in their own recovery. Facing problems so overwhelming that they could have given up in despair, they tackled them with dogged determination and a capacity for hard work. The real miracle of Germany has been one of the human spirit.

Refugee problem

ONE OF THE crushing burdens after the war was the influx of 11 million refugees. They were added to a population of 40 million which had been deprived of a major part of its food supply by the separation of East and West Germany. Without homes or jobs, these newcomers threatened to engulf the struggling German economy.

The task of finding a place for the refugees to live was made almost hopeless by the fact that over two million homes had been destroyed in the war. The solution was simple but bitter—each family had to open its home to enough extra people to average two to a room. Four people in a seven-room house had to take in ten more people. Three or four families used the same bathroom and the same kitchen. Such arrangements still exist in many parts of Germany, and will continue until all the refugees have homes of their own.

Next was the even harder job of finding the money to help the refugees build homes. This called forth a most remarkable solution called the "equalization-of-burdens" law. The Bundestag passed a law requiring each person whose property —home, farm, store, or factory—was not damaged by the war to give the government one-half the assessed value of his property for a fund to help refugees. This could be paid in equal installments over a 30-year period, and is of course still being paid.

More homes and jobs

THIS DELIBERATE sacrifice of personal possessions has paid off. Almost three million homes have been built, and jobs have been created in the process. This building program will continue for years to come. But the toughest phase of the problem is past.

A new Germany is emerging, whose deepest desire is for peace. Out of the humbling experience of defeat, God is calling this nation to a role of responsible leadership.

—ROBERT E. VAN DEUSEN

Young Christians On Stepladders

In slum district Luther Leaguers donate weekend for repair work and study at settlement house

By GRACE HARTMAN GEIGER

MANY OF US like to talk about our pioneering ancestors. They fought their way through wilderness, over the plains, and through dense forest to establish themselves in a new section of our country.

Those pioneering days are over, we say. All corners of America have been explored. Great cities have risen where Indians and buffalo once roamed. But what of these cities? Are they beautiful in every part? Are people living in decent homes, economically secure?

We know that this is not true in all cases. Some parts of our large cities are areas of racial tensions, of economic insecurity. They are "blighted areas."

THE LUTHER LEAGUE of America has recently launched a project which might well come under the head of pioneering in the 20th century. Weekend work camps are planned at such places as settlement houses, old people's homes, small churches, summer camps for underprivileged youth—areas which usually represent racial or economic problems.

One such work camp, held at the Settlement House on Frankford Avenue in Philadelphia, demonstrates what can be accomplished in a short space of time and shows how young people can learn that "work camping is making Christian love visible."

Conducted like any other camp wee end, boys and girls of high school a arrived at the Settlement House on F day afternoon for registration. The was the usual supper, discussion perio recreation, then "lights out."

However, "lights out" did not nec sarily mean sleep. The young people w came to participate in this weeke talked far into the night, getting quainted, and discussing this new expe ence. They came prepared to pay th own expenses, perhaps sleep in an u comfortable bed, eat strange food, a roll up their sleeves and work.

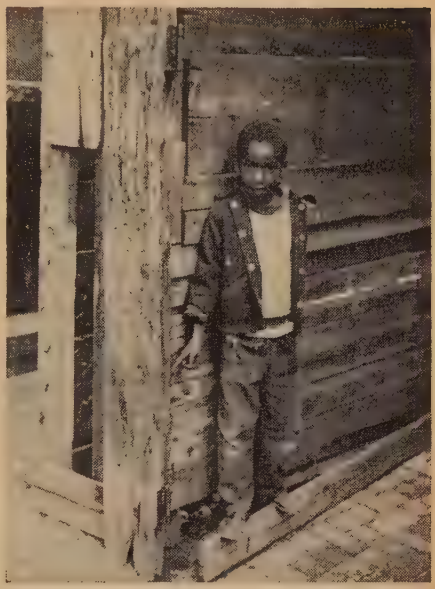
And they did not have to do the ent job themselves. As is the case with ea of these camps, Frankford Settlem supplied not only materials and too but helpers as well. So the Lutl Leaguers and young people from the S tlement House worked side by side. B riers of race and class were broken dov

AND THE WEEKENDS do not repres all work. The three other aspects cluded in each of these projects a Study—which includes not only the Bi but also interpretation of the commun or agency in which they are located play, and worship.

At Frankford Settlement, Dr. Erich Voehringer, professor at the Philad

BLIGHT IN THE BIG CITY . . . In Frankford Settlement House neighborhood

This is water supply for three families



Playground is the streets and alleys

Slum citizens enjoying a beautiful morning on the front porch

phia Seminary and formerly missionary in Africa, was the Bible study leader. Between periods of study, the young Leaguers watched with amazement as Dr. Voehringer, the dignified professor, rolled up his sleeves with the rest and pitched into the numerous odd jobs of carpentry which needed to be done—

WORK, PRAYER, AND PLAY . . . On Luther League work camp weekend

Leaguers are led in Bible study by Prof. Erich Voehringer of Philadelphia Seminary

Prayer circle. Teen-agers learned that work and prayer belong together

and he did them very effectively, while the others scraped wallpaper, painted, and plastered.

TIME WAS ALSO allotted for sightseeing. First of all, the group got acquainted with the Settlement House itself and the community around it. They saw broken-down houses, huge trucking firms where trucks, going in and out all day, create hazard for little children in the vicini They peered into small, brick-paved cou yards around which were built tiny hous of two or three rooms, each occupied a large family, the entire court havi as its only water supply a single outsi faucet.

In sharp contrast to dwellings such

these, they saw some well-kept homes, with neat, carefully tended back yards. The occupants of these cared enough for their homes to do something about them.

It was pointed out to the Leaguers that the difference, in most cases, was the fact that some of the homes are owned by the people who live in them, and obviously, were well cared for. Other families, in rented houses, suffer from lack of interest on the part of absentee landlords. On Sunday morning the group attended a nearby church together.

WHAT DID THESE young people accomplish in this brief weekend at Frankford Settlement? A portion of the playground fence was scraped and painted. Weeds and junk along the fence were removed. Other parts of the playground were cleared of rubbish and branches.

Inside the building, many odd jobs were taken care of, such as repairing locks on doors, replacing broken window glass, and repairing some broken tables.

There were a couple of big jobs tackled. A storeroom, long unused, was made usable by removing an old piano and breaking it up for junk removal, repairing broken floor boards, removing old wallpaper, plastering holes, and finally painting the walls, ceiling, and radiator. A bedroom also was put into good condition by repairing broken floor boards and painting the entire room.

Such is the enthusiasm among the young people who have participated in these projects that several of them returned to Frankford Settlement of their own accord shortly afterward, to finish some uncompleted work.

AT CAMPS SUCH as the one just described, an attempt is made to establish a real community for this short period. The teenagers find it fun to help with K.P., make their own beds, play and worship together, and work with new friends on the needed repair jobs.

Budgets of social agencies are always slim. The services of professional painters and carpenters, for instance, are expensive and are often out of the question. So, the Luther League work camp ventures, in their short period of existence since 1953 have accomplished much, not only in repairing and brightening homes for the aged, settlement houses, small churches, summer camps, but have made an impression on young people which they will probably remember all of their lives. Among other things, they learn something about how "the other half" of the world lives.

NOT ONLY ARE the camps held over weekends, but, during the summer of 1955, the Luther League of America pioneered in conducting week-long work camps. Their success encouraged the planning committee to schedule others for the coming summer—and these plans are big. Camps will be held in such far-scattered spots as Towners, N. Y.; Washington, D. C.; Modesto, Calif; Albuquerque, N. M.; and New Windsor, Md.

A Philadelphia girl has already signed up for the one in New Mexico. For someone living in the eastern part of the United States, hers will be a unique experience, working among Indians, Spanish-Americans, and Mexicans in this southwestern state.

In connection with the summer camps program, the Board of Foreign Missions has invited nine students from overseas churches, now studying in this country, to participate in some work camps. Among these foreign students are boys from British Guiana, India, and Japan.

Results of work camps are not always limited to the home territory. One group spent a weekend sorting and packing

Clean-up goes outdoors

Some work upside-down

clothing to be sent to Europe—a far-reaching project which made the Luther Leaguers feel a kinship for fellow-Christians across the sea.

Other weekend camps have been scheduled in the Philadelphia area. One was held at Haverford Center, the weekend of Jan. 20-22, where the Leaguers worked not only at the center but also in one of the neighborhood homes—but that's another story. The first weekend in March a group will again work together brightening up corners at the Frankford Settlement House.

THE IDEA of Christian work camps is not new. They were started in Europe around 1920, during the postwar reconstruction. They were introduced in America about 1934, during the depression. Their purpose at that time was to provide work for the unemployed.

The Friends have had such projects for years. However there is a difference between the service projects conducted by the Friends and the Luther League work camps, in that a service proje simply aims to get a job done. The wo camps endeavor to make young peop aware of social problems and the fa that something can be done about ther Many situations are not hopeless, and b putting Christian principles into actio much can be accomplished.

YOUNG PEOPLE are recruited for the work camps by publicity distribute among the Luther Leagues. Some of t folders bear the caption, "Wanted—L ther Leaguers with Dirty Hands." A young people, some of high school ag some post-high, have responded with e thusiasm. As they take part in this co paratively new program, they find th they are responding not just to a c from a national office, but from Chr to be his witnesses—armed with pai brushes and hammers, reaching acro barriers of race and misunderstandin They find the answer to the questio "What can we do to help solve some the problems of the world?"

TAKE TIME TO LISTEN

Children and old people, especially, need somebody to pay attention when they feel like talking. It may take a lot of time, but it's worth it

"GUESS WHAT, MOTHER!"

IT IS A BIT PAINFUL to learn that one is not a good listener. If we cannot listen to others, it is an indication that we do not have sympathy and understanding.

My mother, like most old people, tells me things over and over. I sometimes say, "You told me that." I spoil all her pleasure. Not just one time, but time after time.

I have worried about not being able to give my mother things, and I have been withholding the best gift of all—listening ears, an understanding heart, shared laughter. Most people have more than one child to tell things to, but my mother has only me. She has a desire to share her experiences with me. She lives alone. She needs to talk. Finally I have waked up to the fact that I can give my mother great pleasure by just listening patiently, no matter if I have heard the story before.

ONE STORY my mother has related to me about three times is about a little old lady who is eighty-six years old. This old lady came across the street to my mother's house, and said, very distressed, "I've lost my watch! I have looked everywhere for it. I've torn my house up, and just can't find it anywhere."

My mother took the little old lady's wrist and said, "What's this?" There was the watch. The little lady laughed and laughed. She said, "I'll just declare. I must be going crazy!"

I realized that it gave my mother joy to recall this incident, and I was rude enough to say, "You've told me that twice." My mother was giving me the opportunity to practice the art of listening, and I failed her.

LISTENING TO OTHERS can be as helpful to the listener as to the one who talks. Others have burdens, and we should consider it a compliment if they care to share their burdens and experiences with us.

I visited a neighbor who is having illness and trouble. He lost his job. He asked me what I do when I am troubled. I told him that mostly I pray when blue times come.

I listened as he talked of his cares. I found that it helped him to have someone listen. I met his brother, who was working on a car. He said something about his car being in a wreck. I must admit that I did not listen very well. When the man got his car back he yelled across the street, "Well, I've got my car fixed!" My husband said, "Did he have a wreck?" I said, "Yes, I think so. Go ask him about it." I had not listened

By COZETTE HOLMES MOTT

well, and therefore hardly knew what it was about. But the man thought that I had listened. He thought I would be glad that he had his car back.

I HAVE DISCOVERED that it is helpful to listen to myself. There is a lot of talk in the home that could be avoided if we just listen to ourselves. As I listen to my tone of voice in speaking to my husband, how would I like it if it were reversed and he spoke to me sharply? Am I more polite to my nextdoor neighbor than I am to my own son or daughter?

Do I go around fussing and fuming when I could be cheerful? How do the people feel who have to listen to me day in and day out? I need to practice the art of listening to myself so that I may pray for more kindness and gentleness.

We parents need to listen to our children. It has been proved that one reason children break windows, destroy other people's property, cause a lot of havoc in a neighborhood, is to get attention. These children probably do not have anyone to listen to them.

We need to check ourselves on this and see if we are guilty of saying, "Mother doesn't have time to listen right now. Can't you see I am busy? Tell me later."

Later the enthusiasm is all gone, and gone too is the joy of relating something exciting to mother. We expect our children to listen to us. Why should we expect it if we do not listen to them? When our children come in, with eyes shining and say, "Guess what, Mother!", then it's time to listen.

MY HUSBAND has recently acquired the habit of sitting in the kitchen near the stove while I cook. He talks to me about his business and plans. Sometimes I listen and it is a wonderful experience. Sometimes I do not listen with an understanding heart as I should. This can be the brightest spot in my day, and as I think of it, I resolve to make it so.

When I listen to my husband's dreams I find him more ready to listen to mine. If we find our friends and acquaintances do not seem interested in our affairs, maybe we need to check on ourselves and see what kind of listeners we are.

I will not become a good listener overnight. It will take practice and patience. I resolve to try to be a better listener so I may be more joy to others, for people like to talk. I'm going to listen especially to the things my mother finds amusing and it just might be that I will learn something worthwhile.

IN OUR ENCOUNTER with revolution, it is hard to see that God is judging us. It is much easier for us to take refuge in the past and strive to preserve the old patterns of life. As we do so, we may be convinced that this is the only way to save our nation; to the eyes of prophetic faith, it is the surest road to destruction. Thus the Christian must speak and act with a tremendous sense of urgency; at the same time, he can expect to be misunderstood, even declared to be subversive, and to be persecuted.

—M. RICHARD SHAULL in *Encounter With Revolution* (Association Press)

Christ Came to Calle Paraguay

By ALBERT ALSOP

In Bolivian village a missionary brought word about the teachings of Jesus. After that, lives were changed

I AM A MISSIONARY working in Argentina. One day I said to my Argentine wife: "Let us take a vacation." She said: "What have you done to deserve a vacation?" I said, "If you want to come along, pack your things or I'll go alone."

She said: "Where will we go?" I said:

"To Bolivia." She said:

"But you haven't even seen Argentina yet." I said:

"I'm tired of seeing Argentina. I want to see Bolivia." She said:

"Let us go to Bolivia."

WE COUNTED our savings, then matched them with travel costs. My wife said:

"I don't think we will reach Bolivia." I said:

"We will reach Bolivia if we have to ride the baggage cars."

We rode the baggage cars. Of course they're not baggage cars but are just as uncomfortable. After a preliminary journey of two days and nights we still had forty hours to go. I was sitting on a bench with an Indian squaw and her papoose on my right and a buck on my left. My wife, who sat facing me on the opposite bench was surrounded by two bucks. I said to the wife:

"How are you doing?" She shifted her position on the hard wooden slats of the bench, gritted her teeth and said:

"Fine! How are you doing?"

I said: "I don't think I'll make it." She said:

"Are you a man? We've only forty hours to go. Then we'll be in your Bolivia." I said:

"Hang Bolivia. Argentina is good enough for me." She said:

"We'll see Bolivia if we have to wear out the seats doing it."

THE BUCK on my left shifted his position. The squaw on my right stuffed some coca leaves into her mouth. A black ring formed about her lips as she chewed that deadly weed much as a cow chews its cud. She lighted a cigarette and inhaled great quantities of the smoke. Her eyes were bloodshot and she appeared to be in a stupor. She gave suck to her papoose. I said to my wife:

"These people aren't addicted to any other vices, are they?" She said:

"They love whiskey and bicarbonate of soda." I said:

"Are they temperate in anything?" She said:

"They don't overeat, because food is scarce where they come from." My heart cried out for these people, the Quichuas.

It was midnight when we arrived. We were twelve thousand feet up in the

Andes Mountains, on the border between Argentina and Bolivia. I said:

"At last we have arrived." My wife said:

"Didn't I tell you we would?" I said:

"God has brought us through it alive. Let us seek shelter for the night from this rarified air." We found a shelter, but not from the rarified air. I said:

"I can't breathe." My wife said:

"You wanted to see Bolivia. Look out the window and there is Bolivia." I said:

"I can't breathe. Let us go home." She said:

"In three days we shall go home, when the next train leaves."

THE NEXT DAY I said to my wife:

"Do you suppose anyone in this wilderness mountain town knows God?" She said:

"Let us search the town for a man or woman of God."

We met an Indian boy on a street corner and said to him:

"Where can we find a man or a woman who knows God?" He said:

"I think there is such a man and woman who live on Calle Paraguay 229." We said:

"Thank you, little Indian boy," and went to Calle Paraguay 229.

A little man answered our knock, and we said:

"We are strangers in your town, but we are friends of Jesus of Nazareth. Do you know him?" He said:

"We are of the same family. Come in."

WE TALKED like long-lost brothers. We praised Jesus of Nazareth for bringing us together. He said:

"Now I would have you meet my wife. She is a Quichua Indian." Through the curtain at the rear of the room appeared a Quichua Indian lady, fully attired in the native fashion, with derby hat and hand-woven llama-haired shawl, and brightly colored multiple skirts. She bowed and said in beautiful Spanish:

"Welcome to our home." We lost our tongues. She said:

"Will you not take tea with us? Come to the adjoining room." We followed this Quichua Indian woman and her Peruvian husband to the adjoining room. As we beheld the tea table set to receive us, my wife and I both found our tongues. We both spoke up and said:

"This is all so unusual. You have set the table as the American people do. It is all so lovely and so American. We don't understand." She said:

"I AM a full-blooded Quichua Indian. When I was a child an American missionary came to my town. He taught me and my family many customs of his people. But more important than that, he taught us about Jesus. Our lives were changed. We no longer followed the evil customs and practices of our people. I married a God-fearing man.

"We live to serve our people in this mountain village. We are the only ones here who carry on the work of preaching the good news. We receive no pay for our labors, and seek none. We are persecuted and the road is difficult to travel. But we feel privileged to be called to keep the light of the Gospel of our dear Jesus of Nazareth alive in this village. We need your prayers, and the prayers of your people." We said:

"You have laid a burden on our heart. We will tell the American people to pray for you." And we added:

"Thank you, brother and sister, for your hospitality." Then I said to my wife: "Our vacation is ended. I am no longer tired. I shall never be tired again." My Argentine wife said: "Our vacation is ended. Let us go home."

By LUCILLE E. HEIN

Church of the Resurrection in St. Albans, New York, doesn't intend to wait until it is too late to meet the problems of its changing neighborhood. Congregation has two pastors—one white and one colored—to prove it welcomes all races.

Tomorrow Begins Today

"IT DID NOT happen overnight in our church," said Joseph B. Flotten, pastor of the Lutheran Church of the Resurrection in St. Albans, Long Island, New York. "But last year we took a step that is fairly uncommon in Lutheran churches. We began a racially mixed ministry."

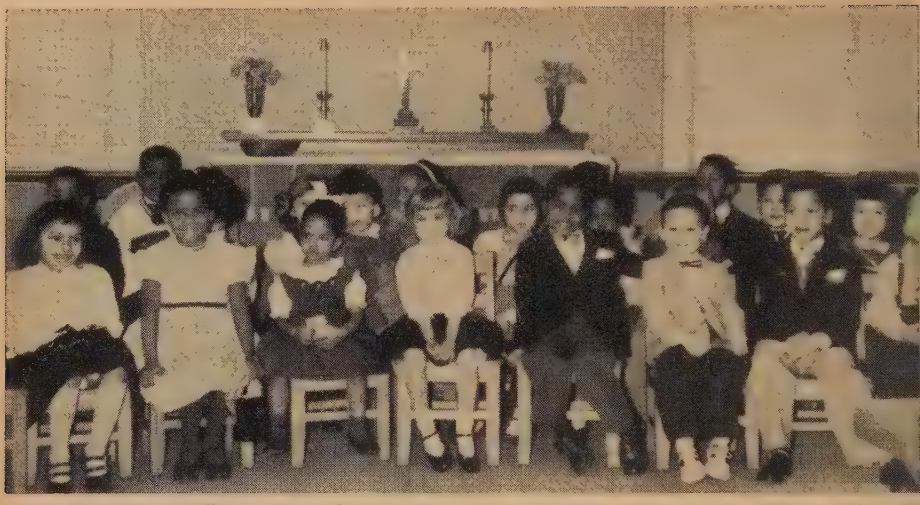
For a good part of his 25-year service at Resurrection Church, Pastor Flotten has worked for racial integration. In the past ten years the neighborhood served by his church has changed from an all-white to a colored-white community. The congregation and pastor have taken steps to meet the challenge and problems arising from this changing neighborhood.

"Probably nothing we have done to show our belief in racial integration is as concrete to our community as this appointment of a young theological student from the West Indies to aid in our church work." As Pastor Flotten spoke, he and Mr. Claude Petersen, his aide, smiled at one another across the desk.

PASTOR FLOTTEN and Mr. Petersen are convinced that the church can illustrate the meaning of Christianity by its stand on racial integration. Pastor Flotten expresses his interest in racial problems in many ways. He is a member of the department of racial and cultural relations of the National Council of Churches and a member of the Queens County council of the New York state committee against discrimination.

"I can't get away from the subject of racial integration," he says. "It's grown with me since I wrote my Master's thesis on racial tensions twenty years ago."

DON'T MAKE the mistake of thinking Pastor Flotten is a one-track man. He has a family to which he is devoted, he is a bowling enthusiast, and has many civic obligations. In 1952, he traveled in



CHILDREN DON'T RECOGNIZE RACIAL DIFFERENCES UNLESS ADULTS TEACH THEM

Palestine on a study tour of the American Christian Committee for Palestine and gave many illustrated talks on his return.

One of his deep interests is Wagner College, from which he graduated in 1926. He is now a vice president of the Wagner board of trustees and a member of the executive committee of the Wagner alumni association.

PASTOR FLOTTEN is a modest man, and he does not want to give the impression that Resurrection Church is pointing to itself with pride because it has a mixed membership. "We are not proud. We are not satisfied, because there is much more we ought to be doing. But we are happy that we took this step."

Mr. Claude Petersen comes from Trinidad in the West Indies. He has completed a year of study at Hamma Divinity School, Springfield, Ohio. After his year at Resurrection, he will return to Hamma for two more years of study.

Mr. Petersen assists Pastor Flotten in the church services, reads the liturgy, sometimes preaches the sermon. He is gaining experience in the manifold duties of a pastor, both in the religious and organizational activities of the church and in community affairs. One of his special responsibilities is the work with young people.

WHY DOES Resurrection Church and its pastor feel that racial integration is an issue the Lutheran church and all Protestant churches must meet now? In twenty years the racial picture in the United States has changed drastically. A church that does not meet such change in its community is soon helpless. Such churches struggle for survival, with diminishing membership, closing their eyes to newcomers who could be reached.

This does not have to happen. Every Lutheran church, especially those in large cities, should look ahead and prepare for the future. There may be increased leveling of racial differences in the next twenty years.

"Many of us recognized these coming changes ten or fifteen years ago," said Pastor Flotten. "In Long Island communities we could see the changing neighborhoods all around us. It was in 194

VOICES BLEND IN CHRISTIAN WORSHIP WHEN CHRIST HAS LEVELED BARRIERS

that I knew our church must start its preparation to meet these changes.

"I RESOLVED that some of the things that happened in other communities weren't going to happen here." He looked across the desk and smiled at Claude Petersen. "But you know, Claude, what a long, slow road it is to smoothe out racial prejudice—colored against white and white against colored. Your first steps are necessarily rather wobbly, like a child's."

Steps are complicated by the fact that the Negro people are often cautious and hesitant in intergroup relations, as a result of long experience with racial prejudice. White people must make the first advance. It is not enough for a church to announce that all are welcome. A church must show by its actions that it welcomes all who need its service.

WHAT STEPS did Resurrection Church take? First, there was the strong conviction of the pastor and many laymen that racial integration was the only way the church could meet the responsibilities of Christianity and democracy. "This is the important step," says Pastor Flotten. "A church must accept this moral premise before it can act. You need support from the whole congregation."

The groundwork was laid before the new people began to arrive in any large numbers. "This is necessary," says Pastor Flotten, "because of the time it takes to break down racial prejudices. It is often too late to soften people after the change in neighborhood population is a fact."

At Resurrection Church there were a few members who were outspoken in condemnation of the integration program. Pastor Flotten believed that the many who were for the program would outweigh the few who were opposed. His judgment proved right.

PASTOR FLOTTEN'S sermons frequently stressed race relations. One sermon on "One World—Our Father's World" was recorded by the Voice of America for its broadcasts. The pastor's brief messages in the monthly bulletins contained frequent references to the subject through the years.

A steady presentation of the Christian principle of racial integration appears in the pastor's annual reports over the past few years. At first the reports mentioned the need for a living church open to new people in the neighborhood, or a dying church closing its eyes to the needs of the community. Then, in the following years, as the choice was made by the congregation, the reports reflect positive evangelism among the new neighbors, the temporary decline in membership and in finances, the slow rise in membership and finances, the growth of new representation in church membership and in church activities, and finally the feeling that racial integration is an accepted thing at Resurrection Church.

THROUGH THE YEARS, the congregation had chances for frank discussions of the changes facing the church and the neighborhood. Civic and religious authorities discussed possible lowering of real estate values, integration in the local schools, changes in the local labor market, temporary loss of church membership, fears that the community might become an all-colored community, fears of whites who wanted to move to evade the entire question. Pastor Flotten believes that "talking it out is a great step toward acceptance of new people and new ideas."

Early in the program, a bronze plaque was mounted at the front of the church, reading: A House of Prayer for All People. "This was a tangible evidence of our belief—but words alone will not win new members," says Pastor Flotten.

As the new people moved into this middle class, prosperous-looking neighborhood, a fifteen-member committee split into small teams and began a house-to-house visitation.

"These teams made about seven hundred house calls and covered an area of ten blocks on each side of the church," Pastor Flotten said. "Householders were asked if they were Protestant and if they were unaffiliated with any church. The visiting team welcomed such people to our church and left some church literature with them."

Pastor Flotten said emphatically, "May I give a warning here? Let no church be disturbed by the seeming lack of response to such an approach. We saw no result at first. But soon a few families began to attend church services. Then more families came, and children trickled into the Sunday school. Eventually the new residents began to take part in other church activities. The friendly, personal invitation always works in the long run. The church has to be positive, aggressive, outgoing in welcoming people who may be hesitant."

PROSPECTIVE MEMBERS were welcomed at Sunday services and were encouraged to take part in other church activities. The first areas where they participated freely were the Sunday school and the choir. "Now they are members of all groups. The personal touch has been important—telephone calls, notes of invitation, offers of a ride to church, working together on church projects.

"Gradually, as these new neighbors participate in our activities, they are developing leadership qualities that will be important to the growth of our church organizations. One result of the racial changes in our church and community has been the loss of some fine leadership. This is true in any changing neighborhood."

Since the prospective members seldom have Lutheran background, the pre-membership study classes are especially important for them. One indication of the success of any new membership promo-

tion lies in the actual membership figures. In December 1954 the largest single group of members in Resurrection's history was received, and it included twenty-nine colored people. The present membership of almost 450 families is about 30 per cent colored.

The new church house, dedicated in February 1954, was another forward step. Many in the St. Albans community expressed fears that the church would be a casualty of the changing neighborhood. However, in 1953, at the height of the racial change, the church decided to go ahead with its educational building.

"People said it wasn't good business to build. We showed our faith in the community to the extent of a $50,000 building. At once, the community showed its faith in us, and our indebtedness is being liquidated. This building showed people that we were not going to move."

THE CHURCH embarked on a dramatic experience in the fall of 1955, when Mr. Claude Petersen was given a year's leave of absence from seminary to work with Pastor Flotten. The New York Synod and the Board of American Missions are shouldering most of the expense of this additional ministry, with a token payment from the church. In the few months that Mr. Petersen has been with Resurrection congregation, he has demonstrated his value by his sincere and conscientious ministry. "His very presence in the chancel on Sunday morning is a positive symbol that we mean it when we say our church is a house of prayer for all people. His coming has made the new neighbors feel free and welcome in the church."

Pastor Flotten is convinced that a successful program in a local congregation, served by white and colored ministers, is a thrilling story. It is worth

FINE CHURCH BUILDING
Won't be abandoned

more than a dozen resolutions on brotherhood at church conventions. It may stimulate young Negro men to enter the ministry of the Lutheran church.

An increased understanding of stewardship in the church is another step that is being emphasized. New members, especially those who have never had church affiliation, need education in stewardship. Increased evangelism and every-member visitation form another step. New social groups are being formed at the church for young adults and for the aged. Counseling is given to new members. Leadership education is offered so that teachers and organization leaders will come from the new membership.

THESE STEPS have led to one end—happy and useful members. Such members bring in more new people—white and colored. "We are on solid ground as we look to the future of our work in St. Albans," says Pastor Flotten. "Racial integration is no longer an experiment with us. It's a living thing.

"I used to refer constantly to racial issues, brotherhood, integration, our obligations as Christians and members of a

democracy. At last the time came when I felt we were achieving some success. For several Sundays I didn't mention it in my sermon. A church member said, 'It's nice not to be reminded of our DUTY every time you open your mouth!' Then I realized that I had stopped talking about integration because I had come to expect co-operation from the congregation. They had made this a habit. From now on, we will become stronger and surer in our brotherhood."

THE FUTURE? Pastor Flotten thinks the community will remain mixed, and Resurrection will have a mixed membership. He feels that the balance of colored and white is good for a community's growth in Christianity and democracy.

"We have a good congregation, a good church building, a good educational and social building. Ours is an investment in the community. We have gone past the low point and are now on the upgrade in membership and in finances. We have confidence in the future."

In his report for 1955, Pastor Flotten tells how grateful he is that his congregation has accepted racial integration. His words may lead the way for other congregations. "I am happy that Resurrection accepted the challenge of a changing community. This has not always been the pattern of the Protestant church in the past, but I am convinced it will be the pattern of the future. I would rather be a part of the group leading the way than tagging along with the crowd when these attitudes become general."

OUR KING STANDS WITH US IN OUR DARKNESS

DURING WORLD WAR II, the rumor went around Denmark that the Nazis were going to require the Jews in that country to wear the *yellow star*. That would mean that every Jew would be branded, wherever he went, as a member of a despised race.

Then the King of Denmark spoke. "If the Nazis want to put the yellow Jewish star in Denmark, I and my whole family shall wear it," he said. "We shall wear it as a sign of the highest distinction."

What a difference that would make! Suppose you were required to wear a brand that marked you as one to be scorned and punished. And then your *king* would offer to stand with you in your humiliation. He, who had no need of humbling himself, was willing to share with you in your shame. That would take away the disgrace and pain.

BUT WE ARE branded, all of us. We bear the mark of human nature, of selfishness and pride. We share with all humanity this weakness which results in the pain and punishment of life. We cannot by our own efforts, escape from this condition of being human. These sins of ours, committed in every land and through all the years, cause our wars, our suffering, our sorrow.

Then God speaks. "I too shall share in the sufferings of my children," he says. "I shall walk among mankind as a man, and endure the temptations, the weariness, the sorrow, and the death which are part of every human life."

In the Lord Jesus, God walked among us. Although he had no need of being numbered among sinners, he took upon himself the full burden of suffering which sin always brings. Even unto the cross—he shared with man the shameful consequences of evil deeds.

THAT MAKES everything different for us. We are not alone in our troubles. Our king has shared our pain and sorrow. He is not far away. He is near us, loving us, dying for us. God has shared our human situation. He tells us that through our trust in him, there is a remedy for the heartbreak of these days.

MOVING TIME

I COULD TELL there was something on Blanche's mind and that she was not happy about whatever she was thinking. As the speaker went on and on, Blanche shifted one knee over the other, then as unobtrusively as possible, shifted back again. She rubbed her right hand with her left. Then she used the right hand to twist her wedding ring round and round. She touched one earring, as though to make sure it was there. Finally she glanced at her watch.

Keeping my attention on the speaker was difficult, especially as forty-five minutes stretched on toward the hour mark. I know it's hard to cut short a subject you are very much wrapped up in, but this lady was defeating her own purpose —and ours in asking her. Oh, well, there was nothing to do about it.

THE REASON I was sure Blanche was worried was that usually she is every bit as courteous as the rest of the women. If she is bored, it doesn't show on the surface. But this afternoon she was as fidgety as a monkey in a cage, no matter how she tried to disguise the fact.

When the meeting was over at last, the members scurried in different directions. Some hurried to the kitchen to bring in the coffee we'd been smelling so long. Some went up to convince the speaker they had really been interested. Those with young children hurried home to be there when the children got back from school.

As I buttoned my coat, Blanche came up to me. "Aren't you having any coffee?"

"No coffee." I laughed when I said it, but I felt more disappointed than amused. Talking with friends is the nicest part of most meetings. "I had that out with my conscience when I decided to come in the afternoons part of the time. Being at home when the children get there is important to me. If I know ahead of time that I'm going to be here, I can arrange for them to come to the church to meet me."

"I know, but sometimes there are circumstances we can't control," she observed, meaning in her tone. "Barbara knows I'm on the committee and won't be home. She may stop at your house. If she does, she'll probably have some news that makes us all very sad. I'll stop around at your house later." With a nod she turned back toward the group.

On the way my thoughts kept skipping around Blanche and her problem. Bob, Jr. in some sort of trouble? Well, if so it would be something that wasn't his fault. That was one thing I could be sure of. Or Bob, Sr.? His health? He looks fine but that doesn't mean much these days. Or his job? Hadn't Blanche hinted some time ago there might be a change there?

AS I APPROACHED the Melton house, my speculating was cut off sharply by a series of yells. Such noise I've seldom heard except on TV. Susie's shrill treble was all but drowned out by Karen and Barbara doing what my grandmother always called, "shrieking like a fishwife."

As I watched, they dashed down from the front porch and around the side of the house. It was hard to believe they were the same young ladies who took such a dignified part in the program for parents just last week.

Suddenly Susie spied me and they came racing to meet me. Karen got in the first word. "Mother! Pete got the key first and he and his friends are inside, and they won't let us in, and they make faces at us out the windows and doors, and they're making a horrible mess in the kitchen! And I think you ought to punish him good—before he gets to be a real delinquent and put in a reform school where he belongs." The story came out in an indignant rush.

I sent out one of those little feelers toward God's power that can hardly be called prayer at all but more a reminder to myself to stick to essentials and not let myself be rushed into something.

When I rang the bell, a sudden hush fell on the culprits inside. Since no one appeared immediately, I fished around in my purse for my key to open the door. There was no sign of anyone in the living-room. Only an overturned chair showed that anyone had been there since I left. Again in the dining-room the only sign was a window curtain pulled askew. But in the kitchen—!

FOUR SMALL BOYS stood frozen as far from me as they could get. There were pots and pans, measuring cups and spoons on the table. On the floor near an overturned pan a mound of cocoa and sugar had been trampled.

Pete plucked up courage. "Hi, mom! Sort of a mess, isn't it? We sort of ran when we heard the girls, and our fudge we were gonna make sort of spilled." He gave a half-hearted chuckle, watching to see how I was taking his explanation.

"It did spill, didn't it? Sort of," agreed. "Were you getting ready to clea it up when we came in—sort of?"

A relieved giggle was my reward.

"Yes we were," agreed Lennie Nadine "You were getting the dust brush, weren' you, Pete?"

"Then I won't interrupt you," I smiled "Come on, girls, let's get out of this mess And if you make some fudge, give us piece, will you, boys?"

"Mother!" Karen blazed, as I ushere the female contingent firmly to the living room. "You aren't going to punish him?

"If you've ever cleaned up sugar an cocoa, I think you'll agree that's punish ment enough. Anything more would jus make them feel that I was mean, not tha they were wrong. Yes, yes, I'll see tha they do a good job. Of course you' mad. Who wouldn't be? But let's try this way and see if it doesn't do mor good than a penalty for Pete alone." dropped into a chair in the living-room

"SIT DOWN, Barbara, and let's hea what's new at your house. Mother say you have bad news."

"Good and bad." Barbara fluffed u her hair, pleased yet embarrassed to b the center of attention. "The transfe we've been expecting my dad to get cam through. It's better pay, but we don want to move again just when we like here. But he say's that's business."

"Oh, dear! That's really bad for us

"How too true!" Karen covered up h feelings with one of their favorite phrase

"Dad says, though, that there's a ne mission church near where we're goi and he thinks we'll soon make frien and be part of it."

"How too true!" Karen said agai "And when Pete gets through wreckin this house, maybe even the stick-in-th mud Meltons will have to move!"

WORSHIP NOTEBOOK

BEING A DESK-BOUND PASTOR has its limitations. One which I feel keenly is the absence of my weekly opportunity to preach. There are times, however, when I am called upon to supply a vacant pulpit.

Some time ago I was doing that. I had checked the details of the service with the organist and the chief usher. With ten minutes remaining I went to the sacristy to vest and prepare myself in my customary devotions. I was offering my prayers when a woman rushed into the room, "I'm Mrs. John Jones," she said. "Make this announcement before the General Prayer."

Probably it never occurred to Mrs. Jones that she might be interrupting prayers. Certainly she would have considered it scandalous for anyone to make the same intrusion upon the prayers of the service that followed.

Worship is important. It is one of the ways we have of responding to God's love in our lives. So important do we deem the public worship of the church that we set apart a special building for it, compose a form that all may follow, and establish rules for performance of that worship. Much time and effort go into what we call worship.

BUT WHAT OF the preparation for worship? If worship is important, how does one get ready for it?

Everyone knows that anything worth doing requires preparation. There are certain practices we observe regularly which, while not a part of the thing they precede, are necessary to it. A girl spends long hours primping for her big date. A schoolboy does his homework for the next day's recitation, and even little children are sent to wash their hands before meals. These things are necessary. If you don't think so, ask the boy friend, the teacher, the parents.

Worship occupies a unique place in our life. It is that great moment when man expresses to the Almighty the secrets of his heart and at the same time God bestows upon man a touch of heaven. God gives man all that his word promises —strength, comfort, joy, peace, consolation and love. Man, in response, gives to God his prayers, praise and thanksgiving. This we say is important, and must be prepared for. But how?

TO BE SURE, almost all churchgoers follow a ritual on Sunday morning before church. Father shaves, sister primps, junior gets his ears and neck scrubbed, and mother gives her hair a quick pat as she passes the hall mirror. People get dressed up in their "Sunday best" because they're going to church.

Some families go a step further. On Saturday evening at dinner or at the Sunday breakfast table, the Epistle and Gospel for the day are read and prayers offered. Family devotions follow a pattern similar to the church's year. This has the effect of "setting the stage" for what is to follow. This makes for intelligent participation in the church's worship.

But the preparation doesn't stop there. Once in the church it continues. Small talk and conversation cease and worshipers bow their heads in prayer and meditation.

Meanwhile in the sacristy, the pastor prepares for his part of the worship. An old pastor once confided to me that

at times he feared to begin the service. When he thought of the responsibility placed upon him, that it was his duty to be God's spokesman, that men and women and children would listen to him expound God's word, he trembled.

So much did this aged servant esteem the place of worship in his life that before the service he would retire to the sacristy and permit no interruptions. He was about to enter the presence of the Almighty. For his flock he would speak their prayers. As God's servant, he would preach God's word. No wonder he felt the need of careful preparation.

This same concern should be felt by all who join in the worship of the church. Why do I attend? Is it something like going to the theater, where I am the spectator and all that happens is for my benefit? Am I to go as a critic to judge the sermon, the choir, my fellows?

Or do I go because I feel I am responding to God's love? Do I think of worship as a sort of pageant where the pastor, the choirs, and the people are the actors and God is the audience? Do I enter into his presence, ashamed of my own shortcomings yet ever grateful for his goodness? Is this for me truly the moment when heaven and earth meet, and do I share in that moment?

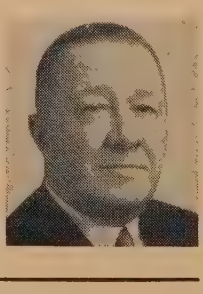
THESE QUESTIONS are a part of the thinking that helps one to prepare for worship. Getting dressed up has a part in it. But the worshiper must not stop there. As he changes from his everyday clothes to his Sunday suit, so he turns from thoughts of selfishness and indifference to thoughts of God and his love.

Pastors should find places where, undisturbed, they can exchange their street clothes for their vestments, their business everyday thoughts for the things of God. Parishioners who need the pastor's advice, or who just want to talk, should be gently but firmly reminded that the pastor is at his prayers.

This has a dual effect. The pastor is left alone, and the parishioner, realizing that if the leader needs so much preparation, he too had better make ready, go to his place in the pew. Men are ready for worship when in their hearts they yearn for God to come.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Mother-Son-Wife

QUESTION: My husband is a high school teacher, and you'd think he'd know better than to act the way he does. Though he's almost forty he's still tied to his mother's apron strings. He tells her everything, and in all things gives her the preference over me.

Bert's school is only two blocks from where we live, and he comes home for lunch. As soon as he gets inside the door he asks, Did Mother call up? He's much concerned about how everything is going with her, but shows very little interest in my tasks or worries.

Bert insists that we spend every holiday with his mother or other relatives on his side. When we are invited by an

of my relatives he promptly turns down the invitation, and plans to go to one of his folks. Right now we have an invitation to my brother's home for the next holiday. Bert has already declined to go.

Last summer Bert, I, and our nine-year-old son planned to have a month's vacation at Lake —. He invited his mother to go along. He made a reservation for two rooms—one for the three of us and one for his mother. When we arrived we found that they had only one room. Bert's mother at once spoke up and said, "That's all right; all of us can get along very well in that room." Bert agreed with her.

I have tried to talk to Bert about his extreme attachment to his mother, but it makes him angry. When I ask him why he must tell his mother everything, he replies, "O, Mother and I were always like that."

I don't want to be unfair to my husband's mother. I'd be glad to do things for her and to show her kindnesses. It's true, she's a widow, and is alone. I'd go a long way, but this is too much.

REPLY: This situation undoubtedly goes gack to Bert's childhood, and during the intervening years it was not relieved by the exercise of ordinary good sense by Bert or his mother. Basically his mother is the source of the trouble for she initiated the process of tying him up in emotional bonds.

She may have done it in the name of what she thought was motherly love, but it soon assumed a very selfish character. Instead of standing on her own feet and facing the world in a normal way, she has been leaning on him and holding on to him for emotional support, at the expense of his wife. Enslaved, he now resents any wifely move to restore a normal relationship.

If this problem is to be resolved, something must happen to Bert to make clear to him what has happened to him over the years, how utterly unjust it is to his wife (and to himself), and to inspire him to take adequate steps toward a normal husband-wife relationship—and to steer his mother into her proper course.

It is unlikely that you can bring about the needed change, but someone else may be able to do it. It must be someone who has all the facts and understands them, and for whom Bert has a wholesome respect. Could one of his fellow schoolmen do it? Or a fellow churchman?

The right person can "worm his way" into the situation with strategic conversation, and then help Bert to see what has been happening, how unjustly he has been behaving, and then point out what ought to be done. He ought also to be shown the urgency of proper action. Perhaps several persons could talk to him, but that can best be determined after a first approach.

Bert should then have a conversation with his mother and lay the facts before her. He will need to be kind but firm. Perhaps the changes could be introduced one by one in order to avoid the appearance of harshness, but they must be made. She should be encouraged to cultivate the friendship of a number of persons of her own age, engage in a variety of activities in church and community, read books and magazines that interest her, and try to see her son and wife as a fine couple who need a chance to live their own lives.

As for yourself, be grateful that the "oedipus complex" is disintegrating, show every courtesy to your mother-in-law, and try intelligently to win the love and confidence of your husband.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Faith and Reason

Foundations of Christian Knowledge. By Georgia Harkness. Abingdon Press. 160 pages. $2.75

As the title indicates, this is not a book on the content of the Christian faith. It is a attempt to answer "the question of how we know—if we really do—what we think we kno to be true" as Christian believers.

The answer of the author is that, if God is to be truly known, Christian knowledge mus be made to rest on the dynamic synthesis of faith and reason. "As reason on a sublime scale is revelatory, so is revelation rational in the sense that what is apprehended in faith must be tested by reason."

This does not sound very promising to a conservative. Faith and reason, he believes, lie in different categories and a strange foundation would result from such a synthesis, if such a synthesis were possible. At any rate, the knowledge of God the Father of our Lord Jesus Christ, the loving, redeeming God who is revealed and offers himself in the gospel, could not be made to rest on such a foundation.

When once this truth of revelation has been apprehended by faith, reason may be employed to study it—faith in the gospel does not rule out the validity of historical and textual criticism, nor does it make the work of the systematic theologian unnecessary. But reason cannot share with faith the joy of finding the saving God and building a foundation upon which knowledge of him may be made to rest securely.

Nevertheless, this is the thesis which the author sets out to demonstrate. The point of view is that of liberal theology. The book is interesting in that it reveals the processes of thought whereby a liberal comes to his conclusions. Liberalism, the author states, is primarily a spirit and a method rather than a body of Christian beliefs. Not all liberals come to the same conclusions. Within the last decade or two, with the return to biblical theology, many of the earlier conclusions of liberalism have become passé. There is a very noticeable trend now among them toward a more evangelical interpretation of Christianity.

It is unfair, therefore, the author believes, to condemn liberals as a group. Amon them are to be found—and here the autho mentions names—many who have not cease to be liberals but who believe in the gosp as the power of God unto salvation. Amon this latter group we would place Georgi Harkness. There is one article of belief, sh writes, upon which all Christians can unit "It can be stated in three words: Jesus Lord."

Then follows an even more unexpecte conclusion: "We need not be left to grope a to the foundations of Christian knowledg It is true as sung by many millions of Chri tians that the church's one foundation Jesus Christ her Lord. It is also true th the one indispensable, unshakable found tion of our knowledge of God and of a God's relations with our world is the livi incarnation of God in our Lord Jes Christ."

With this conclusion we are in agreemer However, we believe that flesh and blo have not revealed this to us. Human re son has had no part in it, for "no man c call Jesus Lord save by the Holy Ghost."

Philadelphia EMIL E. FISCHER

Unorthodox Angelology

Milton and the Angels. By Robert H. We University of Georgia Press. 237 pages. $4.

This book analyzes the science of ange logy as one facet of Milton's *Paradise Lo* In surveying the sources from which Milt borrowed or might have borrowed, the a thor concentrates so thoroughly on prima sources that he ignores even Dante, c tainly an influence though not perhaps garding angels.

Such an examination of the poem in a seventeenth-century context counteracts two trends in Milton criticism—the secular, which considers the epic from the viewpoint of a marriage counselor, and the theological, which searches out its neo-orthodox aspects.

Milton's use of angel-lore was eclectic. He based it on Scripture but was influenced by classical writers, especially Hesiod. He had read patristic, rabbinical, neo-Platonist, scholastic, and occult discussions of angels. He did not hesitate to invent details like Satan's tears or Raphael's perfumed wings. His typical practice is illustrated by his use of the Roman Catholic hierarchy of nine angelic orders; though employing terms from the orders, he did not commit himself to a categorical system.

Milton attributed to angels the capacity for eating earthly food and for feeling amorous emotion. Thus he ran counter to all orthodox angelology, both Catholic and Protestant. Two reasons help explain his unorthodoxy. First, he had the difficult task of describing concretely "intelligential spirits." Second, his humanism prompted him to draw a parallel between earth and heaven, to equate the physical with the spiritual, rather than dissociating them Platonically or rejecting the first Calvinistically.

This specialized analysis of one element in a great poem ignores perforce most of the reasons for its greatness. *Paradise Lost* is one man's vision of human history. Reading it is an aesthetic, not a dialectical, experience. The reader who is stimulated to re-examine the poem may find illumination of many details. He will certainly find new realization of the magnitude of Milton's purpose, and new respect for the creative imagination and profound erudition which enabled him to fulfill it. WILLIAM COYLE

Wittenberg College

A Hundred Hymns

Hymns We Love; Stories of the Hundred Most Popular Hymns. By Cecil Northcott. Westminster Press. 168 pages. $2.50.

The hundred hymns discussed in this small volume were chosen by taking the hymns most asked for over the British, Australian, Canadian, and part of the National Broadcasting Company. "Praise My Soul, the King of Heaven" and "There Is a Green Hill Far Away" appear to be the most popular hymns in Britain. "The Church's One Foundation" is most asked for in Canada.

The most popular hymn in the U.S. is "Jesus, Lover of My Soul," while the runner up is "The Old Rugged Cross."

Fifty-nine of the hymns are in the Common Service Book, while 20 more could be.

The hymns are arranged by subject: Hymns of Praise, Hymns of Prayer, Hymns of Experience, Hymns of Christ and His Church, and Hymns of Christian Action. The notes on each average one page, and vary from stories about the author or a special occasion on which the hymn was sung, to simple interpretation.

One might wish that the author had stuck to one type of notes on each hymn but the variety may have appeal for many.

The author is aware that some of the hymns included would not be the choices of hymnologists as great hymns of Christendom. He justifies their inclusion by pointing out the important place they hold in the lives of great numbers of people.

HELEN E. PFATTEICHER

Burlington, Vt.

My Spiritual Diary. By Dale Evans Rogers. Revell. 144 pages. $2.

The wife of Roy Rogers, co-star in his western shows, carries on a conversation with God by writing to Him in her diary. Each entry is followed by her prayer growing out of the recorded ideas and experiences of the day. The diary covers time at home and at work in California, travel around the United States, and a trip to Great Britain to participate in Billy Graham's Crusade for Christ.

Readers who enjoyed the author's *Angel Unaware,* the story of the Rogers' spiritual victory over family tragedy, will find this later book interesting in the way one woman meets life with courageous faith.

E. S. REED.

Synod's First Area Mission Challenges Future Action

By PAUL C. WIEGMAN

OMAHA—The equivalent of six and one-third new congregations of average strength was added to the membership of Lutheran churches as a result of the Sioux City area mission, Jan. 22-27. The mission was a co-operative enterprise among National Lutheran Council churches and congregations of the Lutheran Church—Missouri Synod. It was directed by Pastor George Housewright, area evangelism director, and was the first of the area missions in the Central States Synod. Next mission is scheduled in the Kansas City area March 4-9.

Attendance for all services during mission week was 11,169. Lay visitors interviewed 4,301 unchurched persons, reported that 504 adults intended to join churches. ULC congregations sent 770 visitors who interviewed 1,097 persons. Enrolling in pastors' classes in preparation for admission to membership were 125, transfer of membership was requested by 128, reaffirmation of faith was made by 34, 88 children were brought for baptism, 107 enrolled in Sunday schools.

The result of the mission was termed a "tremendous challenge" by Pastor Housewright.

GROUNDBREAKINGS in January marked continued development of Central State congregations. St. John's Church, Wellington, Kan., began construction of a parsonage for Pastor Harvey J. Sindahl, Jr. St. Paul's Church, Wichita, Kan., is building a church and educational building, a $410,000 structure of contemporary design providing room for 550 worshipers and a 21-class church school. Pastor is the Rev. George M. Bass, assistant pastor the Rev. George V. Nelson. Midland College broke ground for the married students' apartment house, a 12-unit building which will cost $112,000 scheduled for completion in November.

FOUR LUTHERAN CHURCHES of Richardson County raised $1,000 for the All-Lutheran Food Appeal to be distributed among the needy in Europe and Asia. Co-operating in the effort were St. Paul's and St. Peter's churches, and two Missouri Synod congregations, Christ and St. Paul's, all in the Falls City, Neb., area. County chairman of the drive was Nelson Merz, Falls City.

Salem Church, Fremont, Neb., will build a $150,000 educational unit. Pastor F. E. Boldt announced the launching of a fund

NEW CHURCH FOR ST. PAUL'S, WICHITA
Pastors Bass and Nelson with lay officials

PARSONAGE FOR ST. JOHN'S, WELLINGTO
Pastor Harvey J. Sindahl, Jr., breaks grou

THREE HANDS ON THE SHOVEL
Central Seminary President E. Bryan Keisler, Herman Stelk, and President Rogge of student body, pooled forces in breaking ground for seminary's apartment house for married students in Fremont, Neb. Mr. Stelk donated $40,000 to school, to help start project.

raising drive for the near future . . . The Rev. Emerson E. Jury, mission developer of Pilgrim Church, Omaha, Neb., became the congregation's first called pastor after tendering his resignation from the Board of American Missions.

Free copies of "The Lutheran" will be placed in the bus station and the USO reading room in Fort Smith, Ark., as part of the congregational program of St. Luke's Church. The Luther League earned these copies by having 100 per cent of the congregation subscribe to the ULC weekly.

ATTENDANCE in 1955 at St. Paul's Church, Grand Island, Neb., was over 1,000 more than 1954. Pastor is the Rev. Harvey Clark. Over $93,000 is in the building fund. By the close of 1956 the congregation hopes to have $200,000 available.

Dr. Edwin Moll, who is promoting the LWA fund appeal, will be in Nebraska on a speaking tour during the last two weeks of Lent.

The Nebraska *State Journal,* Lincoln, Neb., is making available to pastors reprints of articles in a "Lenten Guideposts" series currently appearing in the newspaper for distribution among their parishioners. There are forty articles in this series, one for each weekday of Lent.

DISTRICT OF COLUMBIA

Parking Problem Solved For Capital's Churches

By RUTH L. BLACKBURN

WASHINGTON, D. C.—Free parking for churchgoers in garages and parking lots of downtown Washington has resulted in considerable increase of attendance at Sunday services. Willingness of garage owners to make space available to worshipers free of charge has gone a long way toward solving one of the major problems of churches in the capital's downtown district.

Initiative for solving the problem was taken by Dr. Walter B. Freed, pastor of Luther Memorial Church, who convinced the owner of a nearby 200-car parking lot that free parking for churchgoers would not interfere with normal Sunday morning business. Agreement reached with one parking lot led other garages to grant similar concessions. On Jan. 1 all downtown garages and parking lots fell in line. Worshipers on Sunday morning have only to produce a church bulletin to gain free admission to parking space.

FOUR MINISTERIAL SONS of St. Luke's, Silver Spring, participated in the installation of their new pastor, the Rev. Raymond Shaheen, on Feb. 5. They were Seminarians Henry Brown, Richard F. Batman, John Paul Seltzer, and Pastor Raymond Hartzell, Jr. of North Bethesda mission. President Dwight F. Putman of the Central Pennsylvania Synod and President J. Frank Fife of the Maryland Synod led the service. Pastor Shaheen, former pastor of Messiah, South

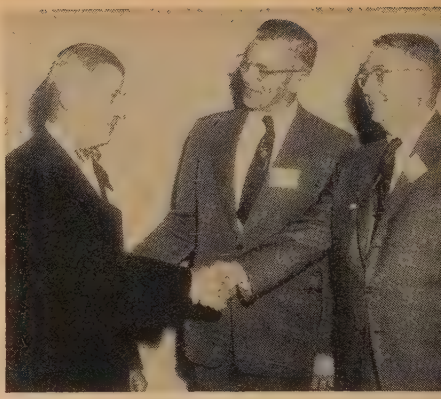
DISTRICT OF COLUMBIA . . .
Williamsport, Pa., succeeds the Rev. Robert E. Lee, now pastor at Redeemer, Atlanta, Georgia.

Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, will be a dinner guest of the Lutheran Laymen's Fellowship, Mar. 13. That same evening, Bishop Lilje will address an all-Lutheran rally at Luther Place Memorial Church.

Miss Anna L. Price, a member of Reformation Church who has spent two years in the Liberian mission, was commissioned as foreign missionary on Jan. 14. Dr. Ralph W. Loew, vice president of the Board of Foreign Missions, preached. Dr. Nona M. Diehl, executive secretary of United Lutheran Church Women, presented Miss Price.

The National Lutheran Home for the Aged has an assistant pastor-superintendent in Dr. John C. Stuff, who was recently installed by Dr. Fife. The former pastor of St. Luke's in Baltimore will conduct services and midweek Bible studies, assist the administration, and represent the home before congregations of the supporting synods.

Both pastors of Luther Place Church are currently heard over local radio stations. "This is the Bible" read by Dr. Walter B. Freed closes weekday broadcasts for WMAL



GREETED in new office were (left) Carl C Smuck, active layman of Luther Place Memo rial, as new president of District of Columbi Building and Loan League, and (right) Walte H. Drier, trustee of Missouri Synod Trinit Church, Evansville, Ind., new national presider of United States Savings and Loan Leagu Past D.C. president of league, Raymond C Williams (center) congratulates new officer

at 1:05 A.M. "Look to This Day," hear daily over WRC at 6:05 A.M., was conducte by Assistant Pastor Walter G. Marz in th last two weeks in February.

The president of the Maryland Synod i stalled the Rev. Robert E. Hook as paste of Our Saviour Church, Temple Hills, ar

ALMOST ONE HUNDRED Washington, D. C., men and women attended councilmen's meetin one of eight held in Maryland Synod. The Rev. Harold C. Letts, Board of Social Missions, spok

the Rev. Ray Blanset as pastor of Faith Church, Congress Heights.

Richard T. Sutcliffe, associate director of the ULC Department of Press, Radio and Television, has been designated "one of the best radio religious newscasters" by church editor Caspar Nannes of the "Washington Evening Star."

MARYLAND

Churches Seen Lacking In Initiative, Strength

By WILSON P. ARD

HAGERSTOWN—Church life in Hagerstown is conservative, unaggressive, with poor attendance, in spite of high membership, said Dr. Bertha Paulssen, Gettysburg Seminary professor of psychology and sociology, as she addressed the Washington County Ministerial Association. Part of this, she said, is due to the role of Sunday schools in the life of church members.

She described Sunday schools as little churches within churches, organized like clubs with fellowship as a primary goal, impeding the evangelical and missionary work of the churches. Dr. Paulssen and 16 of her Gettysburg Seminary students made sociological study of Hagerstown's secular and religious life which showed that the proportion of church affiliation is relatively high and predominantly Protestant.

Dr. Paulssen warned that while the city is about to "explode" into large suburban developments, the churches are at present concentrated in the commercial area although large undeveloped areas exist within city limits.

"JESUS DID NOT SPEAK of freedom from tension. He said that we must rebel against conditions as they are, and that there must be a divine dissent in us," said Dr. Vernon B. Richardson, pastor of University Baptist Church, Baltimore, in the Hagerstown preaching mission sponsored by the Washington County Council of Churches. "It is not moral to seek peace of mind by adjusting to a world that is today less than God's will," he warned while speaking on "How Real Is America's Revival?"

CASH AND PLEDGES of more than $17,000 were received in the building fund campaign conducted by Haven Church, Hagerstown mission organized in 1953. Church property now has an appraised value of $60,000.

The Maryland Synod has exceeded its apportioned benevolence for 1955 by a small margin. Congregations face a minimum increased by 25 per cent for 1956.

Work is almost completed on the new Maryland Synod House located on York Road, Baltimore. Cost of the building will be in excess of $50,000.

IN RECOGNITION of outstanding achievements as a handicapped person, Miss Dolores Estelle Shook, member of Good Shepherd Church, Frederick, received a merit award from Governor Theodore R. McKeldin of Maryland. Miss Shook conducts a physicians' and surgeons' exchange operating on a 24-hour basis from a wheel-

COMBINED TOTAL: 114 years of service to Sunday school of St. John's, Baltimore, was represented by Mrs. Fred Eisel, Mrs. Francis Myers and Mrs. Arthur Nickles who received recognition from Pastor Charles P. Cressman and School Superintendent Ed Gaguski at recent service.

MARYLAND . . .

chair. She is soloist in the church choir, active in the Women of the Church organization, and assists Pastor Carroll L. Boyer in keeping parish records. Miss Shook was trained for her career while a guest in Good Shepherd Home, Allentown, Pa.

THREE ADDRESSES by Pastor Wallace Fisher, Holy Trinity Church, Lancaster, P at the synod's pre-Lenten retreat at Fre erick, on Feb. 7, dealt with "Checking t Drift in Our Spiritual Life—Our Churc Our Prayer Life, Our Preaching." A dev tional talk was given by Dr. Carl Simon.

NEW JERSEY

Mission Organized in Washington, N.J.

By RALPH I. SHOCKEY

TRENTON—Expansion of the New Jersey Synod continued in 1956 with the organization of St. Luke's mission, Washington, Jan. 10. Ninety-five charter members were secured by Mission Developer Herbert S. Hinman.

Dr. Karl S. Henry, secretary of survey and research of the Board of American Missions, spoke. Dr. W. S. Hinman, chairman of the synodical board and father of the mission developer, participated. Synod President Edwin H. Knudten officially organized the new church.

Overwhelming response to the chur workers' conference sponsored by the syno parish education committee during the pa five years has necessitated a two-area pl in order to accommodate the group. T first area meeting will be held in Holy Tri ity Church, Audubon, March 10, the seco in St. Mark's, Elizabeth, March 17.

The Rev. Arthur H. Getz, editor of t ULC Board of Parish Education, will spe on new trends in parish education. Oth staff members of the board scheduled speak are the Rev. Frank W. Klos, Jr., a

NEW MISSION IN WASHINGTON, N. J. Standing at altar are (from left) Synod Presid Knudten, Pastor Herbert Hinman, Dr. W. S. Hinman, Dr. Karl S. Henry, BAM secretary of surv

TREXLER FELLOWSHIP AWARD WINNERS

Pastor Heuermann

Pastor Sardeson

Kristaps Valters

WINNERS of the 1956 Samuel Trexler Fellowship awards totaling $5,200 were announced this month by the New York and New England Synod. Selected were two New York state pastors and a seminarian.

The Rev. Kenneth Christian Heuermann, assistant pastor of Parkside Church, Buffalo, received a $2,000 grant to study systematic theology at the Edinburgh, Scotland, University.

The Rev. John H. Sardeson, pastor of the Lutheran Association of Ithaca, was granted $1,200 to study social and political institutions in Norway this summer.

Kristaps Valters, Jr., a senior at Philadelphia Theological Seminary, will study systematic theology at Hamburg, Germany, University during the next academic year under a $2,000 grant.

Fellowships are awarded from an endowment fund created by the late Dr. Samuel Trexler, first president of the New York and New England Synod, "to enable Lutheran pastors and theological students of the New York Synod to carry on specialized research and study in the United States or abroad in any field pertaining to the life and program of the church."

NEW JERSEY . . .

the Rev. George B. Ammon.

The merger of St. John-St. Paul Church in Irvington with Trinity Church, Newark, has been completed. Pastor of the new Redeemer Church, Irvington, is the Rev. Curtis C. Klinger. The combination of the two congregations gives numerical and spiritual strength to the new congregation consisting of approximately 1,100 confirmed members.

CAMP BEISLER will open June 23 and continue through Aug. 25. Two weeks will be reserved for senior campers, three weeks for intermediates, and four weeks for juniors.

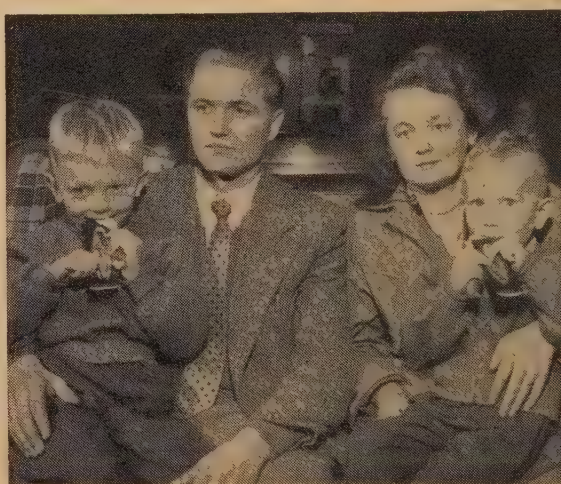
Calvary Church, Cranford, will engage a full-time staff member to direct religious education and youth programs. Pastor Arnold Dahlquist also plans to add a third bus to bring children to the Sunday school.

Burning a $25,000 mortgage on the new parish unit at St. Paul's, Collingswood, marked completion of a $127,000 fund-raising effort under the guidance of Pastor Stewart H. Rudisill.

St. John's Church, Westville, and Holy Trinity Church, Audubon, adopted parish expansion programs totaling several thousand dollars.

It's Not Really Far to Pfullingen

A community responded to the call of the director of Lutheran Refug
Service to help German immigrants get a start in the New Wo



Four Bussmanns from Pfullingen
A long wait and a happy end

TRAGEDY struck just when they thought the worst was over. Konrad and Ernestine Bussmann and their two blue-eyed sons, 3 and 6 years old, had left Pfullingen, in southern Wurttemberg, with high hopes. The German baker and his family came to the United States under the auspices of the Lutheran Refugee Service. Their sponsor was a non-commissioned officer at Fort Knox, husband of Mrs. Bussmann's sister.

The Bussmans stepped off the train and into a new life at Louisville, Ky. Two men were there to meet them, one a representative of the railroad, the other Pastor Roger Imhoff of Fenner Memorial Church who is director of the refugee service in Kentucky and Tennessee. The sponsor was missing.

The railroad station emptied and filled up again as trains pulled in and left. The Bussmanns sat stiffly on a bench in the waiting room, their eyes glued to the door. The sponsor didn't come.

The strange town closed in around them. People would try to talk to them in a language they did not understand. They wondered where they would spend the night, and what their final destination would be. The children became restless. Pfullingen seemed very far away.

Meanwhile Pastor Imhoff was making calls to Fort Knox. The Bussmanns' sponsor, he learned, had been sent to Ireland about ten days ago. Perhaps his orders had come so quickly that there was no time left to notify the German couple. Perhaps his message had been lost. Pastor Imhoff didn't stop to guess what had happened. He got busy to help the immigrants overcome shock of the bad news.

He took them to the parsonage for a m then to a hotel for overnight accommo tion. The next morning in church, Pa Imhoff told the congregation of the coup plight.

Newspapers were alerted and gave story full coverage. Radio stations sent porters. TV cameras ground as the B manns arrived in church, sat down at din in the parsonage.

The telephone began ringing at the chu office. People called to invite the Germ for meals, to ask them to stay with th to offer jobs. The hotel where they sta the first two nights refused payment the lodging.

Next they moved to the home of Otto Weber for a few days, and finally they given a partly furnished apartment by bert Schlosser who recalled that when arrived in the U.S. during the depress another German family had given him

and board until he got his start.

Two bakeries offered jobs to the young German. "I'm going to bake a big cake for Pastor Imhoff," said Bussman as he went to work the first day.

"It isn't really far to Pfullingen," commented the Louisville *Courier Journal* in an editorial. German influence, much in evidence in Louisville in the past, has declined. The German immigration of the last century has been assimilated. Memories of difficult beginnings have faded.

But as soon as the community heard of the predicament of the immigrants, it responded to their needs. "When the Bussmanns have been here a little longer," the paper predicted, "and when the language barrier has worn away, they'll find that there is something of Pfullingen even in Louisville, Kentucky."

ROCKY MOUNTAIN

Synod Marks Advances In Growth and Giving

By OLIVER F. WEAVER

DENVER—Progress made by the Rocky Mountain Synod in membership and giving was expressed in reports prepared by synod officers last month. Congregations contributed 109 per cent of the ULC apportionment and 108 per cent of the synod's budget. LWA contributions reached 127.5 per cent of the quota.

Leading the churches of the synod in giving was the ULC congregation in Los Alamos, N. M. Bethlehem Church, established in the center for atomic research in 1951, gave 140 per cent of its quota and 144 per cent of its LWA share although it is struggling with paying off a heavy building debt. Pastor is the Rev. Dale L. Knudsen.

Other strong supporters of the LWA cause were Messiah, Denver, which con-

SUNDAY SCHOOL at St. Paul's, Albuquerque, N. M., had met in unusual places in the past: In a double-decker bus, a hotel ballroom, the church kitchen, living rooms and offices. On Jan. 8 pupils could move into their own attractive building which includes chapel, parlor, fellowship hall. Helping Pastor Leeland C. Soker dedicate unit in presence of 1,000 persons were Synod President John Futchs and Dr. Arthur M. Knudsen, former pastor of congregation and home mission leader.

ROCKY MOUNTAIN . . .

tributed 203 per cent; Good Shepherd, Denver, with 131 per cent; Epiphany, Denver, with 126 per cent; and Zion, Trinidad, Colo., with 125 per cent.

Membership gains kept pace with the synod's growth. In ten years, baptized membership increased 253 per cent, confirmed members 224 per cent. The gain in 1955 was 13 per cent—1,409 members, bringing the total on Dec. 31 to 12,463. Church attendance also increased 13 per cent.

El Paso, Texas, is the area for the next evangelism preaching mission, beginning March 4. Dr. Richard H. Gerberding will be missioner for St. Paul's Church, Synod President John F. Futchs will be at St. Timothy's.

UNITED LUTHERANS will get a glimpse of the "forbidden city"—Los Alamos, when Bethlehem Church plays host to the conventions of the synod, the United Church Women, and the Brotherhood in June. Visitors will need special passes, but Pastor Knudsen assures that adequate accommodations will be available to delegates and guests.

"AUTUMN TRAVELERS" is the name selected for the older people's club in St. Paul's, Denver (Dr. Elmer W. Harner, pastor). Churches and pastors are showing increased awareness of the needs of their older people. First group established among older people in synod was "Messiah's Seniors" formed last August in Denver. Many other congregations plan similar groups.

Trinity Church, Boulder, celebrating its 60th anniversary, was still discussing how money for a new church school building could be raised when Pastor John B. Rupley, Jr., announced that 121 pledges had already been made, totaling $71,495. It was voted to start building immediately.

Church of the Good Shepherd, Newell N. Mendenhall pastor, honored one of its young members, James Mencimer, who received the "Pro Deo et Patria" award.

Dr. Joseph W. Peterson, pastor at Canon City, is state chaplain of the American Legion.

Pastor Fred H. Bloch, of Epiphany, Denver, went on vacation to Loveland, Col Instead of resting he helped Immanu Church (Missouri Synod) to raise $60,5 for a building fund.

Glorieta, N. M., is the site for the la men's retreat of the Rocky Mountain Brot erhood May 19-20—a beautiful place in t Sangre de Christo mountains. Preside John F. Futchs and Paul I. Folkmer w be speakers.

A "Fisherman's Club" was formed Messiah Church, Denver, by 40 membe who agreed to spend one evening a mon calling on prospective members.

Pastor R. W. Bartels, of Zion Churc Trinidad, was selected by the Chamber Commerce to represent Protestant church in the groundbreaking services for the n state home for the aged.

PENNSYLVANIA

Conference Begins Preparatio For Introduction of Sector Pla

By HENRY W. SNYDER, JR.

ALLENTOWN — The ULCA sector p gram, an experiment in applied stewardsh is scheduled for introduction in the church of the Allentown Conference early n fall. Indoctrination meetings for past were held Feb. 20 in St. Luke's Chur Allentown, and Feb. 21 in Zion Chur Easton. A ULC stewardship secreta Chester Myrom, and Pennsylvania Minis rium stewardship secretary Samuel K explained details of the program. Pas John Cobb, Bethlehem, is director of effort for the Allentown Conference.

SIGNIFICANT NEWS items emerged fr meetings of Allentown Conference cong gations during January: Salem Chur Bethlehem, elected a woman to its coun Miss Annamae Gillespie, first woman on council in the congregation's 105-year h tory . . . St. Peter's Church, Bethleh voted for the first time to assume par support of a foreign missionary . . . Mess

FIRST GUEST at Reading branch of Topton Lutheran Home was Miss Rose Dillman, who was greeted by the Rev. Horace S. Mann, secretary of the board of trustees, and Matron Inia Greth. The Topton Home branch, a converted residence, was formally opened last December.

Church, Bethlehem, authorized a study of needs for a second unit in the congregation's building program . . . St. Paul's Church, Allentown, voted to purchase a parsonage for the assistant pastor . . . The Durham union congregation voted to accept a $1,100 wood carving of the "Ascension" as memorial to the late Mr. and Mrs. R. K. Bachman . . . St. John's Church, Nazareth, announced contributions of $2,201 to the "contingency fund" during 1955, bringing the total to $7,160.

Realignment of the Zionsville charge was approved at a special meeting of the Allentown Conference in St. Paul's Church, Catasauqua, on Feb. 7. New boundaries of the formerly largest rural parish in the Pennsylvania Ministerium will be determined at the regular conference meeting April 27 in Zion Church, Northampton.

The superintendent of the Good Shepherd Home, Pastor Conrad Raker and his wife, completed a two-month tour of Europe, visiting institutions for crippled children in Germany and the Scandinavian countries. Good Shepherd Ladies' Auxiliary re-elected Mrs. Ephraim Everitt as president. Other officers are Mrs. Frank Diefenderfer, Mrs. Gerhard Meyer, Mrs. Charles Kuhns, Mrs. William Swope, and Mrs. Harry Ruch.

St. Peter's Church, Riegelsville, and Grace Church, East Stroudsburg, which received help during last August's hurricane floods along the Delaware, voted to send cash donations for the relief of winter flood victims in Yuba City, California.

Kaneko Tazoe and Dr. Herman Gilbert were speakers at the meeting of the Allentown Conference ULCW, Jan. 25, in Holy Trinity Church, Bethlehem. Miss Tazoe, a first-generation Christian, is an English teacher in the Lutheran School for Girls at Kumamoto, Japan. Dr. Gilbert, ULC Board of Foreign Missions secretary, described the origin and progress of ULCA mission work in Malaya. A life membership was presented to Mrs. Victor Gangewere, for 18 years registrar of the Allentown Conference WMS.

Dr. William Katz, associate director of the Pennsylvania Ministerium appeal for Muhlenberg College, has announced he expects sufficient cash receipts by April 30 to enable the college to go ahead with plans for introducing co-education in September 1957. Still to be met is the additional goal of $650,000 needed to remove Muhlenberg's bonded indebtedness.

MUHLENBERG COLLEGE pre-theological students dedicated a devotional room in the student center for use of the Muhlenberg Christian Association and the Pre-Theological Club. The room has an altar, with a reredos painted by Muhlenberg senior Richard Merrick. A crucifix was donated by English Professor William L. Kinter; candlesticks are a gift from the Benedictine monastery at Elmira, New York.

Dr. Ralph Wood, head of the college German department, has resigned to become executive director of the Carl Schurz Memorial Foundation. Dr. Wood will travel to

PA.: ALLENTOWN . . .

Germany, Switzerland, and Austria, giving lectures about democracy. The foundation was organized 25 years ago with the aim of improving cultural relations between the United States and German-speaking countries.

Pastor Robert H. Krauss, Lower Saucon parish, was honored by his congregations Feb. 5, on completion of forty years of services to the two churches of this parish. Pastor David H. Frederick, college classmate, preached.

Mrs. John Durko, assistant operating room supervisor at St. Luke's Hospital, Bethlehem, is the new president of the Lehigh Valley Lutheran Nurses' Guild.

Two-Church Parish Contemplates Split

By WILLIAM C. ROEGER

NORRISTOWN—Vigorous progress, due in part to the success of the "King's Men" program of the Brotherhood, may lead to the division of the two-church Telford-Indianfield parish.

Both St. Paul's Church, Telford, and Little Zion Church, Indianfield, have been involved in building programs in recent years. Last year the parish called an assistant pastor to provide for an enlarged program. Recently the congregations decided to permit St. Paul's Church to purchase the parsonage, formerly the property of both congregations.

St. Paul's, Telford, also approved plans to secure another parsonage and construct a basement on the site of the present house. This would accommodate classes of a growing Sunday school, and serve as foundation for a new church.

The pre-Lenten retreat for conference pastors was held on Shrove Tuesday in Emmanuel Church, Souderton. Preacher at the Holy Communion service was Pastor Robert Nagle of Coatesville. Celebrant was conference Chaplain Claude R. Baublitz, assisted by Wilson Hartzell of Doylestown a Howard O. Baily of Fort Washington. paper on "The Symbolism of Lent" was p sented by Pastor Robert E. Horne of N ristown.

St. Andrew's Church, Perkasie, which solving the perennial eastern Pennsylva "union church" problem by erecting its o building, was faced with the problem of taining additional financing. A 4 per c debenture bond issue was floated, and $30,000 issue was sold out, with 90 per c of the issue being purchased by memb of the parish.

The conference committee on Christi education in co-operation with the synodi board and Muhlenberg College held "Chr tian Career Conferences" at St. John Phoenixville, and St. Paul's, Doylesto Boys listened to a pastor and Christian bu nessman, the girls to a deaconess and Christian housewife. A representative Muhlenberg College showed the schoo promotional film, "Voyage of Discover

Christ Church, Tinicum, is polling fa lies in the territory served by the chur concerning the possible institution of a pa chial school. The men of the parish are e gaged in a seminar in theology. Sund morning services in Lent at Christ Chur are taking the form of dialogues betwee layman standing at the lectern and pastor.

Latest addition to the staff of Jerusal Church, Schwenksville, is Carl Berky, n director of music. He will serve as orga and direct the four choirs of the parish . Spring City Church will build a parsona on land owned by the congregation.

A near-record group of young peo attended the "February Frolic" rally of S tion "A" of the Norristown Conference ther League at the parish house of Li Zion Church, Indianfield. Elected as offic were Elaine Bandt of Little Zion, preside Bruce R. Fretz of St. James', Chalfont, v president; Janet Ruth of St. Peter's, H town, secretary; and Ronald Wolfe, tre urer. Section adviser is Pastor William Davis of St. Luke's, Dublin.

Permanent Visitation Program Sparked by Evangelism Week

By ARTHUR S. FOLLETT

POTTSVILLE—"Willingness to accept responsibility" was the keynote of reports on the impact of the Lutheran evangelism mission in the Pottsville Conference in January. After its conclusion, many congregations formed permanent lay visitation committees to continue the work begun at the mission.

With 52 Schuylkill County congregations participating, attendance totaled 38,548 at the services. An overflow crowd of 789 filled Trinity Church, Pottsville, for the leadership rally. Dr. Robert W. Stackel, ULC evangelism director, preached. Missioners and lay representatives were commissioned by the Rev. Walter E. Bock, regional director for the mission. The Rev. Walter Guigley, St. John's, Ringtown, was liturgist.

The success of the mission was attributed to the groundwork laid by the conference general evangelism committee and the enthusiasm shown by lay committees in planning their congregational activities. Pastor Guigley was chairman of the general committee.

The work of the lay visitors was summed up at the final meeting of pastors and missioners in this statement: "It is hard to realize the tremendous effect the lay visitations had upon the congregations."

During mission week, 930 lay visitors completed 1,682 calls on prospective members, contacted 2,141 persons. Classes for preparation for church membership gained 74 persons, Sunday school enrollments increased by 293, 59 children will be baptized, 185 adults will obtain transfer of membership, and 98 made reaffirmation of faith.

In the week preceding the mission, 1,656 visitors made 6,602 calls, talking with 9,789 persons. With the Pottsville Conference having a current membership of 29,357 in its 63 congregations, this meant a call on at least one out of every three Lutherans in the county.

Pottsville's two churches, Trinity and English, brought their mission week to a close by attending the community preaching service at First Methodist Church, Pottsville. Preacher was Dr. John R. Brokhoff of St. Mark's Church, Charlotte, N. C. A son of Trinity, Dr. Brokhoff had been serving as missioner at St. John's, Ringtown.

Smallest evening attendance at St. Paul's, Middleport, equaled its communing membership; other services surpassed this figure. St. Paul's of Port Carbon almost equaled its communing membership at its best attended service. The Rev. Adam Polcrack is pastor of both parishes.

St. Paul's, Orwigsburg, will receive a 94-year-old woman as new member as result of a visit by the lay committee.

Preparations for the mission had begun in October when the general committee started preparatory work for the event.

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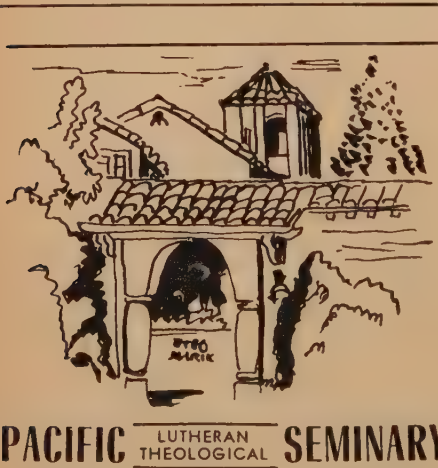

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PENNSYLVANIA

Bad Weather Proves No Ba To Mission Week's Succes

By CALVIN E. HUMBERT

WILKES-BARRE—Rain, snow and icy ro proved no match for the enthusiasm of L therans mobilized for the evangelism m sion scheduled in the Wilkes-Barre conf ence Feb. 5-9. Weather forced cancellat of a central committee meeting and of briefing session for missioners before mission began, and attendance at servi during the first two days was cut by dang ous road conditions, but from Tuesday Thursday, large crowds filled the church and 5,933 gathered for the closing rally

Results both in figures and spiritual grow showed strength. Forty-four congregati participated; 39 missioners preached; 1,(lay visitors made calls on prospective me bers; 1,527 persons were interviewed; were enrolled in the pastors' classes; desired transfer of membership; 82 w ready to reaffirm their faith; 62 children baptism. A total of 31,829 persons atten the mission services and rallies. The of ings amounted to $6,491.

The local committee was headed by L tor Mark Lauchnor of Lehighton. Regio director was the Rev. Walter E. Bock.

> Feb. 26 was "Home for the Aged Sund in Wilkes-Barre conference churches. O ings on that day went to the recently for Lutheran Association for the Care of Aged which purchased a property in H ton and will convert it for use as a ho Needed to open the home was $24,650.

The mission offered opportunity for terdenominational co-operation. Missio Franklin Senger of Mount Jackson, was prevented by illness from preachin Grace Church, Gouldsboro. A Metho layman offered a tape recorder to re the sermon. The Roman Catholic ch of Gouldsboro loaned its public address tem to the Lutheran congregation for play-back of the tape-recorded message

THE LIST of charter members for the Towanda mission opened Jan. 22 and will be closed April 22. First pastor of the mission will be the Rev. Maurice Hart, North Arlington, N. J. Pastors Donald Gebert and Charles Soulders were the developers.

Trinity Church, Clarks Summit, has purchased a property adjoining the church as parsonage for Pastor and Mrs. Harold Hasenauer.

The Rev. Arthur Kleintop, Jr. was installed as pastor of the Mahoning Valley parish by Dr. Charles M. Cooper, president of the Ministerium, on Feb. 19.

Holy Trinity, Kingston, and Messiah, Wilkes-Barre, have made application for membership into the Wyoming Valley Council of Churches.

Evangelism Is Laymen's Task

Synodical Brotherhood Is Told

By ARTHUR W. LAWVER

WILLIAMSPORT—"Lutheran Men in Action" was theme of the address by Pastor Jacob E. Rudisill to 350 men of the Central Pennsylvania Synod Brotherhood at the mid-winter rally in Zion Church, Sunbury, Jan.

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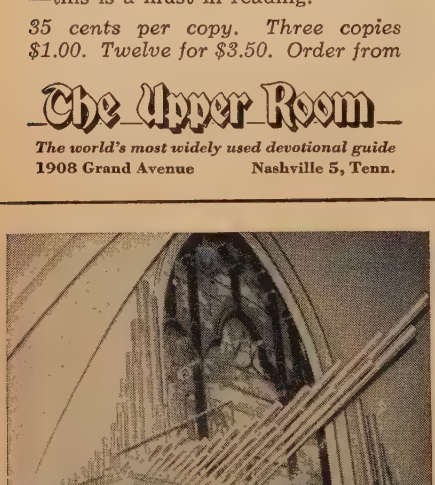

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22. Dr. Rudisill said Christianity is a l men's movement, and challenged the m to a new call to "love Christ," to a r devotion and allegiance.

With the evangelism mission empha of the next two years before us, the spea said, "there should be a Pentecost in ev congregation, and we should expect the possible." The rally was planned by officers of the Brotherhood and greeti were extended by the president, Edw Shotzberger, and Synod Secretary Ra C. Robinson.

MUCH CHURCH renovation work has b completed and more is planned in this a Rededication services were conducted F 5 at All Saints' Church, Kulpmont, the R Walter Drumm, supply pastor, after largement of the chancel and installat of an electric organ. Salem, Liberty, Rev. Gerald E. Moorhead pastor, renova the chancel. Friedens Church, in the sa parish, reports receipt of a $5,702 bequ from the estate of the late Mrs. Flore Schartle. A net gain of 71 members shown last year in this parish, a result, st the pastor, of the evangelism mission c ducted last February.

Work on Grace Church, Shamokin, halted late in January by labor union pic who objected to unemployed members the congregation donating their work on project. According to Pastor Robert Arentz the picketing has ceased.

Completion of extensive renovations St. Paul's Church, Treverton, was repo by Pastor Bernard Wentzel. Pastor Roy Gutshall of St. John's Church, Jersey Sh broke ground for a new education build the first major building program for congregation in 88 years.

Church school facilities are being ad to St. James' Church, Turbotville, the Jerome V. Guss pastor. First Church, Se grove, the Rev. Eugene O. Steigerwalt tor, will proceed with plans for remode the parish house, and St. Paul's Chu Selinsgrove R.D., will erect a wing to church building and improve adja

ground, received recently as a gift from Mrs. Grace Shields, for the youth program of the congregation.

Mrs. James A. Veil, for 62 years a teacher in the Sunday school of St. John's Church, Williamsport, was honored by Pastor Lester G. Shannon who presented her with a Revised Standard Version Bible. Of the 14 men entering the ministry from St. John's, nine have been in Mrs. Veil's classes.

A Christian vocation rally for confirmands and Luther Leaguers will be held at Susquehanna University March 18 for Area B of the Susquehanna Conference, which includes the region from Sunbury to Berwick.

Noonday Lenten periods for prayer and meditation are conducted during the forty days from 12:30 until 12:50 daily in Holy Trinity Church, Berwick. Pastors Charles A. Souders, Harry R. Shipe, Frederick W. Moock, C. E. Rudy and Arthur W. Lawver are officiating.

The pre-Lenten retreat for pastors of the Susquehanna Conference was held Feb. 14 in Trinity Church, Danville, the Rev. C. Elwood Huegel pastor. Dr. Viggo Swensen, of Zion Church, Harrisburg, gave the meditation, and Pastor James M. Singer, St. Matthew's Church, Bloomsburg, preached the communion sermon.

DECEASED

MRS. SARAH ELIZABETH FLACK, 91, of Mendon, Ill., died Feb. 7 after brief illness. She was active in the life and work of the church until the time of her death.

Surviving are one son, Dr. Elmer E. Flack, dean of Hamma Divinity School, Springfield, Ohio; a daughter, Miss Bertha Flack, of Mendon; one sister, Mrs. Emma Rowbotham; a brother, William T. Wright, of Quincy; a granddaughter, Mrs. D. A. Flesner, Valparaiso, Ind.; and three great-grandchildren.

Services were held Feb. 10 in Salem Church, Mendon, by Pastor Ralph G. Loges, assisted by Dr. K. William Braun. Burial was in Mendon Cemetery.

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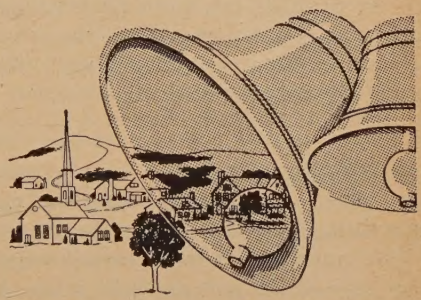

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IN CONCLUSION . . . . . .

SOMETIMES I WONDER how much people in church think about what they say when they glibly recite the Lord's Prayer or one of the creeds. It seems to me that we ought to be careful to say only the things that we really mean and just as careful to mean the things we say. If we say things thoughtlessly simply because they follow a familiar rhythmic pattern we might as well recite nursery rhymes or one of Lewis Carroll's nonsense poems.

For instance, every Sunday most Christians ask God to forgive them "as we forgive those who trespass against us." What an indictment that is! We expect God to be ever so much more forgiving than we normally are in our relationships with others. If we mean what we pray, we must develop a forgiving spirit far beyond our usual condescension.

EVEN IN HYMNS, the content deserves a lot more thought than it usually gets. I've heard complacent congregations falter through the words about the church of God moving like a mighty army, when their own congregational life made it evident that they weren't moving anywhere but were rather ready to retreat in the face of any kind of enemy fire.

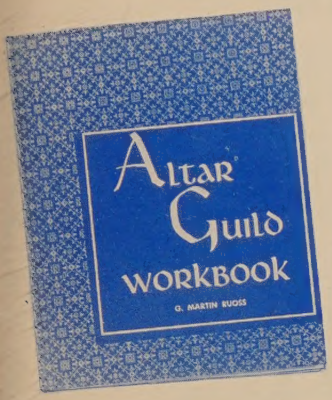
Another hymn—one of Wesley's—has a really beautiful statement of Christian humility but remarks that the Saviour died "for such a worm as I." People do not often think of themselves as worms. If a pastor were to mount the pulpit and address his parishioners as worms he would surely arouse some resentment. Man was created a little lower than the angels, although his behavior does not always reflect this high estate. Few of us have a sense of total depravity so overwhelming as to enable us to sing with honesty and conviction about worms

Once when I expressed the hope tha this hymn would be altered or omitte from the new hymnal, a good friend fro the Missouri Synod told me that a hal dozen such expressions occurred in Lu theran hymnals and that students c hymnology even had a special class fo them, terming them the "vermicula hymns." Religion is in many ways highl organized these days.

The fact is, of course, that the expre sions we use are far more correct tha our own ideas. We are inclined to thin of ourselves more highly than we ough to think. When we see a picture of ou selves, we often say, "That doesn't loo like me." The camera is probably pr senting a truthful reproduction of ou appearance, but that isn't the way w think of ourselves. We want it prettie up before we'll accept it as a "likeness

ESPECIALLY IN THE confessional ser ice, we have a clear picture of the wa we must look to God. We confess th "we have grievously sinned in man ways" which we cannot fully understan but which are all known to God. If w mean what we say—and we certain ought to mean it—the result could be healthful cleansing of our lives. We don deserve the blessings God has showere upon us, especially not the great blessi by which the atoning blood shed on Ca vary gained for us forgiveness and re onciliation. It's not our merit that coun but God's grace, God's goodness. If w can bring ourselves to realize only th this Lenten season will accomplish true purpose in lifting us out of the quic sand of self-satisfaction and into t freedom and joy of Christian living.

—ALBERT P. STAUDERMAN



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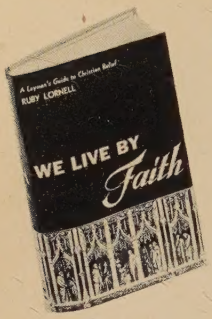

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